

FOURTEENTH YEAR OF PUBLICATION

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OF

PSYCHIC SCIENCE

LTD.

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APRIL, 1935

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3rd.	Miss Jacqueline	Group	..	5.0	"
8th.	ANNUAL COLLEGE DINNER						
9th.	Mrs. B. Orton	Discussion Tea	..	4.0	"
10th.	The Rohamah Rhamah	..	..	Group	..	5.0	"
13th.	Miss Jacqueline	..	..	Group	..	3.0	"
15th.	Mr. Stanley De Brath	..	..	Lecture	..	8.15	"
17th.	Mrs. Evelyn Thomas	..	..	Group	..	5.0	"
20th.	Mr. T. Austin	..	..	Group	..	3.0	"
22nd.	Mrs. Helen Spiers	..	..	Clairvoyance	..	8.15	"
24th.	Miss A. Geddes	..	..	Group	..	5.0	"
27th.	Mr. C. Glover Botham	..	..	Group	..	3.0	"
29th.	Mr. T. Dudley Parsons	..	..	Lecture	..	8.15	"
31st.	Mr. T. Austin	..	..	Group	..	5.0	"

JUNE.

3rd.	Miss Jacqueline	..	..	Group	..	3.0	"
5th.	Lecture (to be announced)	..	..	..	..	8.15	"
7th.	Mrs. Lillian Duncan	..	..	Group	..	5.0	"
10th.	Mr. C. Glover Botham	..	..	Group	..	3.0	"
12th.	Mr. Glover Botham	..	..	Clairvoyance	..	8.15	"
13th.	Mrs. Dr. W. H. Posthumus	..	..	Discussion Tea	..	4.0	"
14th.	Mrs. Brittain	..	..	Group	..	5.0	"
17th.	Miss A. Geddes	..	..	Group	..	3.0	"
19th.	Dr. Nandor Fodor	..	..	Lecture	..	8.15	"
21st.	Miss Jacqueline	..	..	Group	..	5.0	"
24th.	Mr. T. Austin	..	..	Group	..	3.0	"
26th.	Lecture (to be announced)	..	..	..	..	8.15	"
28th.	Miss Lily Thomas	..	..	Group	..	5.0	"

JULY.

1st.	Miss Lily Thomas	Group	..	3.0	"
3rd.	Mr. George Daisley	Clairvoyance	..	8.15	"
5th.	Mrs. Frances Wright	Group	..	5.0	"
8th.	Mr. C. Glover Botham	Group	..	3.0	"
11th.	Mr. Ivan Cooke	Discussion Tea	..	4.0	"
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26th.	Mr. G. de Beaurepaire	Group	..	5.0	"

WRITE FOR SYLLABUS

The Council of the College scarcely know how to express their gratitude to Mrs. Hewat McKenzie for her prompt and vigorous aid on the passing of the Honorary Principal. Mrs. Champion de Crespigny was a woman of such exceptional accomplishment, so generous and staunch in her service to this subject, that the Council found it difficult to replace her. Their heartiest thanks are therefore due to Mrs. Hewat McKenzie, who has most unselfishly stepped into the breach, and, until the next Annual General Meeting, has accepted the Principalship of the College which she and her husband founded in 1920.

The Hon. Principal writes :—

“ Mrs. Hewat McKenzie wishes to thank all members who have written to her with such sympathy as to the loss of Mrs. de Crespigny as Hon. Principal of the College, and for their expressions of good feeling towards herself.”

Copy. 37 Enys Road
Eastbourne.
Oct. 11.1926

Dear Sir,
....I send for your inspection the accompanying photograph of a Materialised Form which was obtained by Mr Searle, a professional photographer in his house in Hyde near Stockport. Mr and Mrs Searle were well-known spiritualists and he was very anxious to obtain a photograph similar to one taken of Sir Wm Crookes with the form of Katie King; and therefore when Mrs Corner (née Florence Cook) came to Manchester (about 1902), he invited her to his house and give sittings with a view to accomplishing his desire. I was present an evening or two before that on which the photograph was taken, and saw the form of the tall slim young woman that appears in the picture; Mrs Corner being short, rather stout, and of darker complexion than the spirit-lady. Mr Searle gave me the copy of the photograph with wh. he was greatly delighted.



I was interested to read of Mr Homer T. Yaryan's experiences on dematerialisation in the October number of "Psychic Science", similar to some that I also have witnessed at various times. The photograph enclosed is of a form materialised through Mrs Corner, (Florrie Cook who sat with Sir Wm Crookes in 1874) in Mr Searle's house in Hyde. He took the photo by flashlight after several sittings had been held to prepare for the experiment. The gentleman was one of the sitters in the circle.

Yours sincerely

A.W.Orr.

To
S. De Brath Esq.
13 High Park Gardens.
Kew. Surrey.

REDUCTION IN PRICE

All readers who as Members of the College have seen the Balance Sheet for the past few years will be aware of the constant loss that has been sustained in the publication of *Psychic Science*. It was imperative, therefore, that some drastic action should be taken, and rather than such a valuable contribution to the annals of our subject should be allowed to pass out of being, we have boldly decided on the reduction from 2s. 6d. to 1s. per copy. No change will be made, however, in the size and quality of the magazine, which will continue under the excellent editorship of Mr. Stanley De Brath.

Such a reduction, of course, will involve us in further very heavy loss unless, as we confidently expect, a considerable increase in circulation is obtained. A magazine which at 2s. 6d. is prohibitive to many, at 1s. should be within the means of most people interested in the literature of psychic science, and we earnestly appeal to all members and subscribers to support us in this endeavour by securing new subscribers.

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OF THE

British College of Psychic Science

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Editor: STANLEY DE BRATH, M.I.C.E.

Responsibility for the contents of any article appearing in these Transactions rests entirely with the contributor and not with the College.

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EDITORIAL NOTES

The main purpose of this issue of PSYCHIC SCIENCE is to throw a common-sense light on the question of Reality and Illusion.

This is one of the deepest questions of modern thought. Canon B. H. Streeter has published a most able book* upon it. He deduces that the essence of Reality lies in Quality rather than in Quantity, and that the spiritual values are a higher reality than the physical—a position that no real thinker will dispute, seeing that all political events arise in the character of nations and their leaders.

Another powerful volume is *Facing Reality*.† In it the author comes to much the same conclusion, stating the danger in which our civilization stands owing to its neglect of reality, due to the failure of mankind to adapt itself mentally to its advance in physical power.

“The hope of appreciating, or facing reality, is frustrated by reason being made a slave to will. Our judgement, our vision, are distorted by passion; positively by our desire to see things as we would have them; negatively by our distaste for taking more mental trouble than we can help. The results of this turning away from the truth are traced in creative art, in politics, in the social system, and finally in religion. . . . There is no need that civilization should perish. . . . The cause lies in our haphazard and slovenly modes of thought, and, most of all, in our failure either to seek or see the facts of life. We, who were born for truth, live in a world of delusions.”

* Reality, a new Correlation of Science and Religion. (Macmillan 1927, 8/6)

† Facing Reality, by Esmé Wingfield-Stratford D.Sc. (Hutchinson & Co., 10/6)

For this last word I would substitute 'illusions'; and it is the purpose of this issue to make this clearer.

As we look on the sunrise of a summer's morning and see the dawn stealing over the quiet hills, it is not easy to realize that the growing light is due to the whirling of the planet on its axis with an equatorial speed of some seventeen miles per minute; some sixteen times faster than an express train. Yet such is the fact. The 'rising' of the sun is an illusion. 'Illusion' is defined by the Century Dictionary (vol. iv. p. 2,990), as "a false perception due to the modification of a true perception by the imagination; distinguished from false appearances due to the imperfections of the organs of sense; and from hallucination into which no true perception enters."

The East has always held material things to be illusory; and among ourselves 'Christian Science' maintains the same thing. A similar idea has even been confirmed by some modern scientists—Professor Sir James H. Jeans, D.Sc., LL.D., F.R.S., said in his Presidential Address to the British Association, 1935:

"Early Science not only assumed matter to exist, but further pictured it as existing in Space and Time. Again this assumption had no adequate justification; for there is clearly no reason why the whole material universe should be restricted to the narrow framework along which messages strike our senses. . . . The Newtonian mechanics, however, having endowed space and time with real objective existences, assumed that the whole universe existed within the limits of space and time."

The ordinary mind can scarcely understand this, nor is it made any clearer by Christian Science, valuable as this latter has been in leading many to understand and rely on the higher reality of Spirit. But it does give an opening for that higher reality, as existent in the universe to-day.

The denial of the reality of matter, however, lands us in some curious contradictions.

My brother, Sir Ernest De Brath, K.C.B., told me that at a Vice-regal dinner-party he mentioned to a lady sitting next him, that he suffered from 'liver.' She said, "Surely the liver is only a delusion of mortal mind. You really have no liver." Two or three weeks later he again met the lady, who said that she

was greatly distressed because her son had put his shoulder out of joint at Polo. My brother could not resist saying : " Surely that is only a delusion of mortal mind. Your son has no shoulder." She stared at him and replied, " Brute ! " If the body is unreal, why try to cure it ?

The purpose of these lines is to show that there is a means of reconciling common experience and Newtonian physics with other forms of Reality. Man consists of material body, ' etheric ' soul, and directing spirit. In his present state he sees the universe as compact of Matter, Energy, and Life, each corresponding to one grade of his being.

In our present incarnate state the external world seems to us real. Even Professor Jeans cannot avoid current ideas of space and time in explaining astronomical movements. Mass, Space, and Time, are measurable, and are the foundation of the physical sciences, or Newtonian physics, which have given us the mechanical inventions which distinguish our age.

But we have also the power of splitting the atom into electrons and protons, and in solar physics we can envisage matter as convertible into Energy by its dissociation at the rate of some four million tons per second (*My Philosophy*, p. 65) at a very high temperature, and radiating through cold and dark " inter-planetary space " at a uniform speed of some 186,000 miles per second. These are all pertinent to our present phase and are to it REAL. All the assumptions depend on our senses being adequate judges of our measurements.

In our next after-death phase, all falls into the category of illusion. They are still real, though practically unperceived. All matter to us has become misty or even invisible. Years and days exist for us no longer. Time is replaced by Duration, and is perceived only by mental change. We can scarcely say that it does not exist, even in that state, but it is no longer measurable in years ; perhaps it is not measurable at all, but if there is evolution, as there must be, it involves change and therefore Time. We have no money, and there is no competition for sustenance, dress, or shelter. Our sight has become clairvoyant and independent of space. We can move with the speed of light—to think of a person is to be with that person, who must in some sense be localised. We are discarnate but not disembodied ; they tell us that " they are no more disembodied

than we are." (*My Philosophy*, p. 258.) It seems to me probable that we shall be in our 'etheric' bodies which we have in this life, and which to my mind represent the soul, which is not thrust into the body like a hand into a glove, but pervades and creates every cell in the human frame. Our whole standpoint is altered with the practical disappearance of matter as we know it here. They no longer speak of God's 'eyes' in every place, and the works of His 'hands,' but they realize His omnipresence in the atmosphere of Love, Intelligence, and Life which surrounds them and is everywhere present to them.

Their work is mental—to see more truly and to help the less-developed, both in their world and in ours, to see and to act in accordance with the moral law.

As the Creative Spirit is in all Life, so is the Law of Morality. This is far more than merely sexual, though sex differentiates human beings there as here. They come to us as men and women as we know ourselves. An "angel," ἀγγελος, simply means "a messenger."

Morality—right conduct—is the path of development: to be honest, truthful, clean living and kindly is the "narrow way" of life in all its stages and phases. Creeds matter but little—they are mainly a question where we were born; but right doing is the same for all creeds.

Perhaps we have not information enough to speculate on what our faculties may be beyond our next stage of existence; but it would logically seem to be involved in our habitual practice of Truthfulness—not insisting on our relative opinions as if they were absolute. Teachableness, readiness to learn, is probably the criterion of advance. Of our mere physical condition we can form no valid opinion, but it would seem to be involved in closer unity with our feminine counterpart on a basis of perfect equality with her, and greater realisation of the Divine Presence.

But Reality in each stage of being is the correspondence of our concepts with our percepts. It is dependent on our faculties at each stage of our journey.

These considerations should aid us in forming sounder notions of Reality than speculations which aim at ultimate and absolute definitions, impossible at our present stage.

"Science," according to Sir James Jeans, "is no longer concerned to study the Newtonian universe which it once believed to exist in its own right in space and time. It merely sets before itself the modest task of reducing to law and order the impressions that the universe makes on our senses. It is not concerned with what lies beyond the gateways of knowledge, but with what enters through the gateways of knowledge. It is concerned with appearances rather than reality." (Presidential Address, p. 5.)

Many of us will welcome the statement that "Science is concerned more with appearances than with reality," for this is to differentiate Science from Philosophy, which we have always endeavoured to do, and our definition of reality as dependent on our development, may aid the average man to distinguish Reality from Illusion and to place the grades of reality in their relative perspective of importance. STANLEY DE BRATH.

THE FLOWER MEDIUM

Since the publication of the last number of *Psychic Science* there has been a great deal of further investigation into the phenomena connected with the "Flower Medium." The College has received much valuable help from many quarters; and Miss Lewis has been more than generous, sitting repeatedly, without fee or reward.

The College has received a very painstaking report from a group of experienced research workers, invited by Mrs. de Crespigny to co-operate with her in the investigation, who have taken photographs under circumstances which could not be other than difficult. This report has raised a number of fresh questions concerning the phenomena, both physical and mental, which have yet to be dealt with.

The fact that the Council have had to take over work which Mrs. de Crespigny had kept in her own hands, as she was dealing with a non-professional medium, makes it imperative that a new series of sittings should be undertaken with Miss Lewis. The Council have invited her to undertake these sittings at the College, under certain conditions, with a regular group of experienced and sympathetic sitters, and if and when these sittings take place, a further report will be made to the members of the College.

THE GROWTH OF A SOUL

By MRS. HEWAT MCKENZIE. (*Light* of Feb. 21st, 1935)

Queen's Hall, London, was filled to the topmost gallery on Sunday night (February 17th) when a service in memory of Mrs. Philip Champion de Crespigny, Hon. Principal of the British College of Psychic Science, was held by the Marylebone Spiritualist Association (of which she was a Vice-president) in co-operation with the British College. Mr. George Craze, President of the M.S.A., presided, and the speakers were Mrs. Hewat McKenzie (representing the British College) and Mr. Ernest Hunt.

The seat in the front row of the stalls which Mrs. de Crespigny usually occupied was reserved and decorated with a large bunch of flowers.

You must all be born anew ; the wind blows where it chooses and you hear its sound but you do not know where it comes from or where it is going. So is it with everyone who has been born of the Spirit.—John 3—8 (Weymouth's Translation).

When we meet and recognize great souls, we begin to ponder on the wonder of their being amongst us at all. Had they a pre-existence and an education which fitted them for the unique position they claimed so naturally in their lifetime? Does heredity and environment explain them? Do they justify the theory of Reincarnation, of successive lives on this planet? Amongst Spiritualists who claim communication from another world, there are diversities of view upon the matter; some pin their faith to Reincarnation, others hold that many worlds are open to the progressing soul previous to birth and after death.

Our friend, Mrs. Champion de Crespigny—in whose memory this service is arranged by the kind consideration of the Marylebone Spiritualist Association in co-operation with the British College of Psychic Science, of which she was the honoured Principal, and which I have been asked to represent on this occasion—held a belief in Reincarnation. At one period of her life, previous to her investigation of psychic facts, she was a student of Theosophy, and at that time arrived by conviction at this conclusion, and retained it to the end.



MRS. ROSE CHAMPION DE CRESPIGNY.
Hon. Principal, British College of Psychic Science, 1930-1935.

Looking at her life—which reached its three score years and ten—as it was known to her intimate friends and as recorded in her autobiography, *This World and Beyond*, published as recently as last year, we discover that a Pandora's box filled, not with the fabled ills and vices of legend, but with lovely gifts, was opened at her birth.

She was fortunate in her family and her early environment ; the daughter of a distinguished sailor whose duties took him to various countries, giving his family the advantages of foreign travel and perhaps stimulating that adaptability which was a notable feature of Mrs. de Crespigny's character. The exigencies of life and disasters which came to her notice through her environment, early awakened in her mind a query as to what happened after death to those who met untimely ends, and started a train of thought which later became her dominating interest.

Her father, for whom she had the greatest admiration, was also a lover of science, and his family were brought into contact with many persons of the day distinguished in science and letters, and here again was fruitful soil for the intense interest in all scientific achievements which she maintained throughout her career, and in the literary pursuits in which she distinguished herself.

MUSIC, ART AND LITERATURE.

A member of a happy family circle, she married early in life, keeping her link with the sea in her husband's profession. Transferred by circumstances to a country life in the New Forest, the beauty of the surroundings and her love of Nature continued her development. Here she had all the experiences which gather round wifehood and motherhood and a happy comradeship of thirty years with her husband. A great love of music—she was herself a skilful musician—made new interests, and many years later this interest was the occasion of a psychic message from one who had been helped by her at this time, a fact quite unknown to the mediumistic friend who gave the message, which was confirmed a few days later by the news from abroad of the death of the friend from whom it came.

A passion for painting was in her blood ; and in the New Forest, surrounded by trees, she felt herself compelled to draw ships—nothing but ships, recalling memories of her childhood's

travels. Later, when she settled in London, she frequented the Port of London in pursuit of these studies, and many charming pictures came from her brush, which have been shown and valued at many exhibitions. Indeed, one of her last jobs was the superintending of the hanging of some of her pictures in an art group at present exhibiting in London.

The creative urge was now upon her ; and partly through this and partly for reasons of necessity, she began to use her pen in writing imaginative fiction. This continued up to her passing, and over a score of novels and detective stories of no mean order stand in her name. Occasionally also the poetic urge appeared, and in a recent Writers' Club Anthology a number of her poems were published.

I mention this progressive development as indicative of the growth of her soul-forces seeking an outlet through many channels.

No woman of her day and social standing could escape being caught up in the discussion that gathered round the status of women and which focussed in the Suffrage Movement, and in 1922 she published *The Mind of a Woman*, in which the history of women through the ages, illustrated from the lives of great women, gave her point of view. In this, she particularly emphasizes the intuitive powers of the woman and the great rôle these will play as an asset to humanity when the day of their full recognition dawns.

STUDY OF THEOSOPHY

In the midst of all this growth and busyness, the quest as to the Why and Wherefore of Life and Death proceeded at a deeper level. Orthodox views of religion in which she had been trained left her unsatisfied ; science presented her with a materialistic universe which equally repelled her, and we find her reading deeply on many lines to find a solution which would satisfy her inner longings. Part of the answer came through Theosophy, which opened the lore of the East to her, and taught her methods of concentration which revealed the hidden knowledge of powers of the soul beyond the five senses, which has never been hidden to those who seek. She gained from this study a rational idea of religion and a conception of the evolution of the soul of man which was invaluable. She mentions particularly in this con-

nection her friendship with Mr. A. P. Sinnett, one of the pioneers of the Theosophical Society, and the influence of his book, *The Growth of the Soul*, upon her mind.

But valuable as this knowledge was and remained to herself, it was of small use to others who were in equal need of help but who were less intellectually equipped and unable to put in the personal labour required for attainment ; nor did it bring comfort to the mourner faced with the problem of death and survival, and to whom religion offered no solace ; and so the way was opened for first-hand study of psychic facts.

Her widowhood had brought her to London, free to plan her life as she wished, and in 1914, the opening year of the War, we find her attending the first séance for the " direct voice " with Mrs. Etta Wriedt, of Detroit, then on a visit to London. She was introduced anonymously by a Theosophist friend who was also a spiritualist, Col. Johnson, who, we learn, later returned after his death through another Voice Medium and gave her an indication of a legacy he had left her of which she was quite unaware.

A profound distaste towards professional mediumship had been bred in her through her connection with Theosophy, and it was almost against her own judgment that she agreed to attend this séance.

The evidence on this occasion and what arose out of it proved it to be in her own words " the most marvellous experience of her life."

Now began years of strenuous investigation in all phases of phenomena—physical, trance, psychometry (which was always of the deepest interest to her), and the study of the public demonstration of clairvoyance and clairaudience and trance speaking.

Nor did she keep this knowledge to herself, for during the trying years of the War, she made many opportunities in her own home for others to gain similar evidence of survival. These activities were not always welcomed by a large circle of friends and relatives, but undeterred she pursued her way. She had found " a pearl of great price."

Her life must have been a very full one at this period. Already more than occupied with her painting and her writing, she became one of the organisers of the great women's club, The

Lyceum, and later organised a Psychic Circle there as one of its many activities. She held honorary executive positions in the Writers' Club and in the Authors' Society, and was in demand as a speaker at many social functions in connection with these. As a Chairman, she was particularly happy, her charm and kindness and gift of humour made her welcome on every occasion. Later came public speaking to large audiences—including the Queen's Hall meetings—though she tells us that this always was an effort and only undertaken by the urge to bring to others the illumination which had come to herself.

AT THE BRITISH COLLEGE

One of the earliest members of the British College when it was founded in 1920, she soon became a valued member of its Council under the Presidency of Sir Arthur Conan Doyle, whose friendship and that of Sir Oliver Lodge she cherished. My husband esteemed her highly ; and out of her deep regard for him, and as a result of a message she received after his passing, she volunteered in 1930 to undertake the position of Hon. Principal of the College. The reins were in her capable hands when she passed from our visible sight. She pursued her investigations to the very end.

She brought honour and advancement to the work during these five years, introducing through her many social contacts distinguished people from all walks of life—literary, scientific and members of the clergy—to observe and register the value of psychic demonstration.

Only those who are engaged in the work of such Societies know the responsible and onerous nature of the work. Their officers must stand as a buffer between public antagonism to a new subject and the constant demands from others for such knowledge. Sensitives, the only instruments available for demonstration, must be found and cared for lovingly and wisely. They must suffer unflinchingly the weakness and defections of the Sensitive on the one hand and the ignorance of the investigator on the other, and are all the time like a captain on the bridge of a vessel tossing in stormy waters. Mrs. de Crespigny brought the fruits of a life's experience to this task and gave her last ounce of strength and leisure to it.

Harmonious in her own nature, she made harmony around her ; a courageous nature gave others courage and confidence ; and her kindliness and social charm made friendship easy.

She was deeply interested in the younger generation and kept herself abreast of all modern developments, and saw in many of these the pointing finger to a more general recognition of the invisible force in the universe.

I do not want it to be thought I am presenting in this brief sketch a paragon of virtue unattainable by others. I but indicate the growth and development of a noble soul, planned on noble lines, who, having found a clue to the meaning of life, fought and energised with her whole being to make this clear to others.

Not content with the London work, she extended her activities to assist similar centres in the Provinces, and half a dozen centres owe their strength to-day to her personal attention and ministry, involving much time and fatiguing journeys which she could not well stand. Many a platform in the London area will be the poorer for her loss, and many societies in which she held office will miss her wise counsel.

To myself, her unswerving loyalty and dependability were her chief charm, and on many occasions I admired her tremendous courage in tackling difficult situations. While not claiming any spectacular psychic gifts of her own, she had a certain intuitive perception born of her prolonged exercises in concentration, to which also she attributed the strength required for her heavy and continuous labours. She knew the source of power, and was sustained throughout by a deep religious conviction, born out of inner spiritual experiences which gave direction to her life. On occasions she had correct premonitions regarding her family and friends.

EXAMPLES OF COURAGE

Speaking of her courage, I would mention two instances which are outstanding. On one occasion, she was invited to be present at a séance with a Medium who had the power of handling fire with immunity. This is a rare gift in the West though well verified in the East. The séance was held in full daylight, and a reporter of a daily journal was present who recorded the incident in his paper on the following day. The

Medium walked round the circle holding a burning log which had been well fired by the sitters. She offered it to various sitters, including the journalist, whose hair it sizzled as it came near him, but all refused to handle it except Mrs. de Crespigny, who, confident in a knowledge of the laws of the etheric forces which must be in operation, and denying all fear within herself, had it laid upon her hand, retaining it while the Medium walked away. When it was removed after an interval, there was not even a red mark upon her hand, which in ordinary circumstances would have been burnt to the bone ; she was conscious only of a pleasant warmth. This was perhaps her outstanding psychic experience.

Of moral courage, she had an equal endowment ; and it is within all our memories how nobly she faced counsel, judge and jury in the Meurig Morris trial, when the strongest legal forces were arrayed against that Medium, and how loyally she comforted and supported her during the trying ordeal. She may have contributed more than we realise to the verdict, which was practically a triumph for the Medium.

The passing of Mrs. de Crespigny leaves a blank we hardly know how to meet ; but not one of us would grudge her the promotion so well earned. For long she had been impatient for the moment when the door to the Great Adventure of life out of the body would be opened to her ; and we can visualise the welcome that greeted her —not only from her own circle of friends, but from the band of pioneers who had preceded her. They will have offered her the rest and refreshment she needed until her soul demands again opportunity for new activities for its abounding energy.

Only the Spiritualist, convinced scientifically of survival, can take this view of the progressive soul, and it is our joy to declare it anew.

If we wish to thank her for her labours and her love, we can best do so by renewing our allegiance to these facts and preparing ourselves to do battle for them. In this audience are those who can take up some of her work and fill the gap she has left. I invite you in her name and as a tribute to her arduous labours on behalf of Spiritualism to prepare and offer yourselves for such service.

Rose Champion de Crespigny was a pioneer in a subject which

is still fighting its way to recognition. Let us together say to her now—

We take up the task Eternal,
And the burden, and the lesson,
Pioneer ! O Pioneer !

Mr. Ernest Hunt, in an eloquent address, paid tribute to the work and character of Mrs. de Crespigny ; and, as a sign of their respect, the large audience stood in silence.

Miss Lind-af-Hageby, President of the L.S.A., telegraphed from Toulon as follows :—" Please add my tribute of admiration and deepest appreciation to the great work done by Mrs. de Crespigny."

Mr. George Craze, in opening the proceedings, stated that already, at M.S.A. meetings, Mrs. de Crespigny had returned and given several encouraging messages. Mrs. Helen Spiers, giving clairvoyance, said Mrs. de Crespigny was present.

THE FUNERAL SERVICE

The funeral of Mrs. de Crespigny took place at Golders Green Crematorium on Friday morning. The service was conducted by the Rev. C. Drayton Thomas in the presence of relatives and representatives of most of the Spiritualist organisations in London—including the London Spiritualist Alliance, the British College of Psychic Science, the Marylebone Association, the W. T. Stead Bureau, the Spiritualist Community, the S.N.U., the " Power " Group, and the London Spiritual Mission. Various literary societies with which Mrs. de Crespigny was associated were also represented. Mr. Thomas bore personal testimony to the love and respect which Mrs. de Crespigny inspired in those with whom and for whom she worked.



ECTOPLASM

BY STANLEY DE BRATH.

A few days since, I had a conversation with an enquirer who adduced Mr. Harry Price's reported account of an analysis of a certain medium's so-called "ectoplasm," which showed it to be chewed paper and cheese-cloth. He thence concluded that all "ectoplasm" is fraudulent. I showed him the photographs of the Paris experiments in which heads and hands are seen *growing out of real ectoplasm*. He asked me why these are not known in England. The present article gives my reply.

After the publication of Dr. Nandor Fodor's *Encyclopædia of Psychic Science*, by Arthur's Press, Ltd. (34 Bloomsbury St., W.C.1. 30s.), it is indefensible that any further attacks on the genuineness of supernormal phenomena in the aggregate should be made by anyone who has not mastered the immense bulk of evidence contained in this classical work. A volume of this type should not be expected to be free of all error—it contains 900 articles with references—but the testimony to the facts is in such overwhelming bulk, drawn from so many eminent witnesses that it is, in the aggregate, incontrovertible.

The subject has now entered definitely on its scientific phase, already recognized by Sir William Crookes, F.R.S., by Dr. Alfred Russel Wallace, O.M., D.C.L., F.R.S., by Sir Oliver Lodge, D.Sc., LL.D., F.R.S., by Professor Charles Richet, Dr. Geley, Dr. Osty, and Professor Driesch—to name only seven out of some fifty distinguished men of science—who have courageously given their witness to the facts; and an immense number of less known but equally reliable persons whose names will be found in the fifty volumes of the Society for Psychical Research. Professor Richet's book *Traité de Métapsychique* translated by me, and entitled *Thirty Years of Psychical Research* by the publishers' wish; and Dr. Geley's *From the Unconscious to Conscious*, and *Clairvoyance and Materialization*, though both scientific treatises of the highest class, with masses of experimental facts, do not seem to be well known in England. They have had a great circulation in France, and account for the Continental interest in the philosophical aspect of Spiritualism there. We are still obsessed by the idea of "fraud," and

are making very little progress on the scientific side. Constant repetition of phenomena does not advance matters much, and mental communications tend to direct attention on purely personal aspects, which do not attract scientific notice. Some men still put them down to "fraud" (!) Our insularity is to blame. Professor Richet has one long chapter on Ectoplasm (Materializations).

We are past the period when our task was to verify the actuality of the phenomena. It is now up to us to find a philosophical explanation for them. I say "philosophical," not "scientific," but the larger word includes the lesser. Science in all its branches deals with sensory evidence, and is therefore incompetent to pronounce on philosophic questions, whatever incursions scientists may make into the philosophic domain. Ultimately the genuineness of all physical phenomena is a question for science to determine, but of them there is more than enough for any open-minded man to accept. But when it comes to accounting for them, the question is beyond science, for it depends on data of which science can take no account. Science is forced into an unnatural position. In 1882 Professor Sidgwick, in his presidential Address to the S.P.R. said that he did not expect to produce evidence of a better quality than that of Crookes, Wallace, and professor De Morgan. Speaking on scientific incredulity, he concluded, "We have done all that we can when the critic has nothing left to allege except that the investigator is in the trick; but when he has nothing else left, he will allege that. We must drive the objector into being forced either to admit the phenomena as inexplicable, at least by him, or to accuse the investigators either of lying and cheating, or of a blindness or forgetfulness incompatible with any intellectual condition except absolute idiocy."* Since those words were written so much additional evidence has been

* An author of high standing in the world of Psychical Research writes to me: "I had a brief correspondence with Professor X. some years ago. He wrote that he was glad that Sir Oliver had written about Psychical Research, but *he* (Professor X.) had to consider his 'scientific reputation.' I have not an iota of respect for his opinion since he wrote that. A man who has one eye on Truth and the other on his 'scientific reputation,' cannot see straight. I thought he must be a young man and made some excuse for him on that ground, but when I saw him at a Churchmen's Union Conference, his grey hair showed me that if he had not secured his 'scientific reputation' at his present age, he had certainly lost my respect for his personal opinion. The way he and the modern Churchmen hedge over the evidence is really rather shameful. They *won't* face facts.

poured in by the experimental work of Geley, Richet, Osty, von Schrenck-Notzing, F. W. H. Myers, J. Maxwell, Professor Hyslop, Camille Flammarion, Sir Wm. Barrett, F.R.S., Sir Oliver Lodge, F.R.S., Professor Morselli, Ernest Bozzano, Carrington, R. Hodgson, Ochorowicz, and many others in England and abroad, that we are perfectly justified in declaring that we may now set aside permanently all accusations of "fraud" as the explanation of the phenomena. Frauds there are, and have been, in every form of human activity, but in Psychical Research they are as relatively infrequent as forged bank-notes or "snide" coin, and made for the same reason of personal profit. Their occurrence is much exaggerated.

The first question to be solved is: Do we survive death?

This is a philosophic rather than a scientific question. Its answer will be found in the facts that the external world is discovered (philosophically) to be compact of Matter, Energy and Life; and the human being made on the same model, of Body, Soul, and Spirit. These are each separate and "discrete" existences, profoundly real, and two of them—Soul and Spirit—survive bodily death.

Each belongs to a separate and distinct order, Body to Matter, Soul to Energy, and Spirit to Mind—the power of Life. This last is the Directing Power in every living being, and links it to the Creative Power in the Universe.

This is our working hypothesis. It does not claim to be absolute, but it links human life with all other living things on the one hand, and with the Creator on the other. In all living things there is a certain power of choice, even in plants, which can select suitable materials for their growth, and can work up this material into marvellous forms of beauty. They have a modified form of soul. This "soul" always stands between the creative Mind and the external form, acting like energy in the inanimate world, as intermediary between the designing mind and the external effect.

A PARABLE.

I borrow from Mrs. de Crespigny, whom to our deep sorrow we have recently lost, a parable which applies strictly to scientific method. A man of science, ignorant of horticulture

and botany, notices a growing plant with a fine bloom, and asks the gardener where he gets it from.

The gardener shows him a small seed. "Oh no," says the man of learning, "that is quite impossible, even if it were not obvious. There was once a clever man named Euclid who has for centuries taught us the lesser cannot contain the greater. You must prove what you tell me before I will believe it."

"Certainly," says the gardener and proceeds to bury the seed in the earth.

"That won't do," the scientist exclaims, "I am going to keep my eye on that seed! No burying it in the dark for me."

"Then I'm afraid I can't help you," says the gardener, and the other retires with a triumphant smile and mutters below his breath, "I thought as much!"

In the ensuing pages we shall develop the nature of Ectoplasm as the first rudimentary vehicle of Form in metapsychic experiment. It is not in any sense generative of Life; such temporary life as it shows, is derived from the medium, and this must always be kept in mind.

The discovery of ectoplasm is not new. Foster Damon of Harvard University found in the works of the philosopher Vaughan, who lived about 1650, a description under the name of "first matter," or "mercury," of a substance, drawn from the body, which has all the characteristics of ectoplasm. The first systematic study was made by Dr. Schrenck-Notzing and Mme. Bisson. Before them, Delanne, Morselli, and Richet published descriptions of its evolutionary states. Schrenck-Notzing, sums up, in his *Phenomena of Materialisation*, hundreds of experiments conducted for five years with Eva C. "We have very often been able to establish that by an unknown process there comes from the body of the medium, a material, at first semi-fluid, which possesses some of the properties of a living substance, notably that of the power of change, of movement, and of the assumption of definite forms."

The photographs of nascent ectoplasm are rather repulsive. They show a gelatinous viscous stuff, which may come from any of the natural orifices of the medium's body—mouth, ears, nose and eyes, and lower orifices, also from the top of the head, fingers, and breasts. It varies in form. At first invisible (Crawford), it becomes visible as threads, cords, rigid rays,

membranes, and fabric or woven material. The most curious appearance is that of a net, or of the omentum—the membrane enclosing the bowels. The output varies greatly : it may be a mere wisp, or may completely envelop the medium. It may be black, white, or grey. It is mobile, slowly creeping, or may move back to the medium with lightning speed. After its emanation it is instantly re-absorbed, but in certain cases it slowly vanishes. A very great deal more remains to be said, for which space is here inadequate.

Most of the above is taken from Nandor Fodor's article "Ectoplasm," but I have myself seen similar phenomena.

MATERIALISATIONS.

A most remarkable property of ectoplasm is its tendency to organization. This can be seen in Fig. 1, where a head seems to be in process of formation at Mrs. Donaldson's (Kate Goligher's) feet. Full particulars will be found in *Psychic Science* for July, 1933. The fibrous ectoplasm of Fig. 2 is in marked contrast with the tendency to growth shown in Fig. 1.

Dr. Geley experimented for three years with Eva C., he says (*Ectoplasmie et Clairvoyance*, p. 201) :

"I have seen frequently the complete representation of an organ, a face, a hand, or a finger. In the more complete instances, the materialized organ has all the appearance and biological properties of a living organ. I have seen admirably modelled hands complete with nails, bones and articulations ; I have seen a living head of which I could feel the bones under thickly-growing hair : I have seen well-formed faces, human and living. In many cases these representations were developed under my eyes from beginning to end. I have seen several times, for instance, the substance issuing from the fingers of both hands, then the medium separating her hands, the substance lengthens, forms thick cords, spreads out and forms fringes ; and in the midst of these fringes, there grow fingers, a hand, or a face, perfectly organized. Many of these experiments were made conjointly with Professor Richet.

"Here is one example taken from my notes : From Eva's mouth there slowly descends down to her lap, a cord of white substance about two fingers wide : this ribbon takes under our eyes the most various forms : at one time it spreads out into a

wide perforated membrane with empty spaces and swellings ; then it gathers itself together and re-expands. Here and there in the mass appear prolongations—a kind of pseudopods which take on for a few seconds the form of hands, which are absorbed into the mass. In the end the cord gathers itself together and prolongs itself to Eva's lap, then its end rises up, thickens like a bud, and expands into a perfectly modelled hand. I touch it, the sensation is normal, I can feel the bones, I feel the fingers with their nails. It then contracts and disappears into the end of the cord. Some small movements take place, it draws back, and disappears into the medium's mouth."

In their experiments at the International Metapsychic Institute at 89 Avenue Niel, Paris, Drs. Geley and Richet took many photographs, of which four are reproduced here. Fig. 3 shows the same type of ectoplasm as in Fig. 1 above : In Fig. 4 a face begins to appear and develops into Fig. 5, taken a few moments later, and Fig. 6 is an enlargement of the same. Here the strip of ectoplasm near the mouth connects the face with the general mass from which it develops. There is a thick wisp of hair under the chin, and the eyes are singularly well-developed. These faces are alive—the eyes move and the mouth smiles. The main point is that these faces *grow under the eyes of the experimenters* from imperfect to perfect living forms, and are instantly re-absorbed into the medium after being photographed.

Hands have been moulded in paraffin wax. On page 257 of the same book, Dr. Geley says :

" We have had the great satisfaction of seeing the operations of the hands being moulded in paraffin. These hands were lit by luminous points at the tips of the fingers. They moved slowly under our eyes, plunged into the bowl of paraffin, moved about in it, and came out, in the fraction of a minute, still luminous, and then deposited the 'glove' still warm, against one of my hands. The whole operation was done very quickly, in two minutes at most."

These "gloves" were of very thin texture. I have myself seen them at the International Metapsychic Institute. There are two, partially filled with plaster, at the British College. The most remarkable thing about the casts made from them, is that some are half-size—about as large as the hands of a ten-

year-old child, but fully adult in type. They have all the skin-marks, but I do not remember if they bore the delicate marks of individuality. They are quite different from the thick and distorted artificially made imitations. In some cases Drs. Geley and Richet mixed cholesterin with the wax, which admits of easy chemical proof by testing small portions of the mould with sulphuric acid.

The faces produced, as will be seen from the photographs, are much smaller than normal size. They are fully alive. They disappear into the mass of ectoplasm as did the hands, and are re-absorbed into the medium.

FULL-SIZED FIGURES.

There have been many cases of full-form figures. Epes Sargent, Oxley, and E. A. Brackett, as well as Professor Richet and Professor Wm. Crookes, D. D. Home, Mme. d'Espérance, Kate Fox, Mrs. Hollis, Mrs. Andrews, Mrs. Mellon, Eglinton, Mrs. Thompson, Miss Florence Cook (Mrs. Corner) and Mons. Kluski, have all produced such full figures, often in great variety—children and adults.

The materialized form may be physically more perfect than the medium. Crookes found that when Miss Cook was under treatment for bronchitis "Katie King's" lungs were perfect. She repeatedly changed the colour of her face to chocolate brown and black. She was half-a-head taller than Miss Cook; her hair was a rich auburn, Miss Cook's was almost black. "I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned." (Crookes.) Fig. 7 is a copy of the original photograph taken by Sir Wm. Crookes, with Dr. Gully on the print. This is one of the most amazingly human portraits ever taken. Crookes states that he had forty-four negatives of Katie. These were all destroyed by his family after his death, lest they should mar his scientific reputation. (!)

Fig. 8 is the materialization of Mr. Homer T. Yaryan's brother. Mr. Yaryan was Chief of the Secret Service of the U.S.A. Treasury Department, and brought many very well-known people to book in 1875-76. He was also a distinguished inventor, and profoundly sceptical. He says: "I visited a number of so-called mediums at various times from 1880 up

to 1902, but they were all so unsatisfactory and insignificant that they made no impression upon me whatever." In this case the medium was Joseph B. Jonson of California. Over a dozen figures appeared, of all ages and both sexes. Of his brother's photograph he says: "His dress was practically a duplicate of the clothing he wore at the time of his death, even to his Loyal Legion button. . . . Under a magnifying glass, especially when the picture is enlarged, it shows positively that the thing photographed was not a living human being. The face is as if made of chiselled marble, not a line or a wrinkle showing; and as the medium and myself were taken in the same picture, the appearance of living persons can be compared with the phantom. A most remarkable thing about this picture is that it has no feet. I had given the word to the photographer that he was to take the flashlight when I gave the signal . . . it seems that I snapped my finger too soon, and that the feet were not materialized." Some of the figures could and did talk; others, like the brother, were silent. In another case, that of 'Cecilia,' "she stood before us with her hands raised in the air and as if a dark curtain had been drawn up in front of her, first her feet disappeared, then the darkness gradually crawled up until finally nothing was left but her hands in the air, which finally disappeared." Another figure was that of his sister Clara. "She talked with me for a few minutes and I then asked her if she would de-materialize where she stood. She took about five minutes in de-materializing, so that I was able to study the phenomena very carefully. The feet, dress, and body seemed gradually to melt upon the floor, as if she were a wax figure on a hot plate, until at last nothing but her head appeared on the floor, and finally it was gone. Fig. 9 is one of three girls' figures.

Dr. Schrenck-Notzing records that in taking stereoscopic photographs from the front, the side and the back simultaneously, he observed that the back view of the figures often showed only amorphous substance, not materialized as the front-face. This is evidence that in some cases the personality takes on as it were a mask of ectoplasmic matter for recognition. Dr. Geley corroborates this. (p. 203.) He adds that not complete organs only, are constructed, but often simulacra—fingers without joints, warmth, or suppleness; simulacra

of faces looking like masks or as if cut out of paper. These simulacra, whose supernormality is undeniable, have puzzled many investigators. They are nevertheless of capital importance from the physiological point of view. I wish I could give details of Mr. Livermore's 388 séances with Kate Fox and the very gradual development of the materialization of his wife. These were all under the strictest conditions in his own house. Also the Norwegian experiments which ultimated in the appearance of Nepenthes who wrote a message in ancient Greek. Both will be found in Bozzano's *Animism and Spiritism*, translated by me in 1931. (Stockwell, 29 Ludgate Hill, E.C.4. 5/-.)

DR. GLEN HAMILTON'S EXPERIMENTS.

These differ notably from those described above. The portraits, which are very small, almost microscopic, but enlarge excellently, do not seem to be formed of ectoplasm as in the cases above-mentioned, but are produced in gaps of the substance. They are unquestionable portraits of identifiable persons, the gaps being probably due to the manipulation of the ectoplasm in the space, which is then a gap. There are other experiments in which the ectoplasm is directly treated. These experiments were begun in 1928 by Dr. T. Glen Hamilton and a group—Mr. W. B. Cooper, Departmental Manager of a well-known Insurance business, Mr. H. A. V. Green, solicitor to a large railway company, Mr. J. A. Hamilton, M.D., Miss Ada Turner, High School teacher, Mrs. C. Alder, a lady of unquestioned integrity, and Mrs. Glen Hamilton. Others occasionally present are Mr. D. B. McDonald, a prominent business man, Mr. H. A. Reed, an electrical expert, and Mr. W. B. Hobbs, a responsible civil engineer, a government official. There is a well-organized laboratory with a battery of eleven cameras. The mediums co-operate as friends, without payment. Many hundreds of experiments have been made.

Fig. 10 is the portrait of C. H. Spurgeon which came quite unexpectedly among others of a like nature, and can be compared with normal portraits (Fig. 11). Full details of the séances are given in *Psychic Science* of Oct., 1929, Oct., 1932, and January, 1933. In this last, are two photographs of extraordinary interest. Fig. 12 (enlargement) shows not only a singularly

life-like portrait of Conan Doyle, but also another human face and an outline of a female head and a skull, both, as it were, sketched in. Figs. 13 and 14 show another method of developing ectoplasm by the will-power of the unseen operators. In this stereoscopic view of "Katie King," the delineation of the form shown on the black background seems to *stand out* some nine inches from the background. The portrait is of singular beauty, and may be compared with the portrait taken by Crookes (Fig. 7). Ectoplasm can also be made to represent inanimate figures. In *Psychic Science* of January, 1933, there is an account and photograph of a ship made by this means.

Finally, Fig. 15 (frontispiece) shows another full-length portrait, of which the detail is printed in the margin.

SPECULATIONS ON THE MECHANISM.

All the photographs here reproduced are a selection from over two hundred, which are available to everyone who cares to see them and to verify the extraordinary forms that ectoplasm can assume.

In all cases it cannot be supposed that the portraits are actually produced by the persons represented. The life they appear to have, comes from the medium alone. It is moulded into form by unseen operators, who, in some cases, *may* be the originals of the portraits giving life-like representations. In one case (*Ectoplasmie et Clairvoyance*, p. 283) the sister of Count Potocki manifested at one of Kluski's séances (Nov. 20th, 1920) and conversed with her brother; but we can neither assert nor deny a similar influence in other instances. The sketches on Fig. 12 are sufficient proof of unseen manipulation. I have myself seen during my years of experimentation the face of a brother six years deceased. This face appeared to me five times, on different occasions.

That these phenomena should have been received with scepticism is no matter for surprise, but that they should have been *ignored*, reflects very badly on the repeated declarations by men of science that for them "Truth is everything." I have not yet met *any* scientist, except the authors quoted, who has read them all, or has taken them into serious consideration. How exceedingly complex is the problem before us, will be seen from the following :

"Colonel Olcott, in his experiments with Miss Compton, shut the medium up in a small cabinet, passed threads through the bored holes in her ears and fastened them to the back of her chair. When a phantom appeared from the cabinet, Olcott asked it to stand on a weighing platform. Twice it was weighed, the records being 77 and 59 lbs. Olcott then left the phantom outside and went into the cabinet. *The medium was gone.* Stepping out, he again weighed the apparition. The weight this time was 52 lbs. The spirit then re-entered the cabinet from which other spirits emerged. Finally Olcott went inside with a lamp and found the medium just as he had left her at the beginning of the séance with every thread unbroken and every seal undisturbed. After the return of consciousness she was weighed. Her weight was 121 lbs." (Encyclopaedia, p. 129.)

"When Florence Marryat was conducted into the cabinet by the materialized spirit of Miss Showers, she was told: 'You see that Rosie is half her usual size and weight. I have borrowed the other half from her, which, combined with contributions from the sitters, goes to make up the body in which I show myself to you. If you increase the vital half to such a degree that the two halves did not re-unite, you would kill her. You see that I can detach certain particles from her organism for my own use, and when I dematerialize, I restore those particles to her, and she becomes once more her normal size. You only hurry the re-union by violently detaining me, so as to injure her.' " (Encycl. p. 219.)

The ectoplasm therefore has weight and is a material substance. It can be visible or invisible, just as matter can be invisible as gas or in chemical compounds: the silver in an electro-plating bath is invisible, but it is there.

Analyses have been made of small portions detached from the medium:

(1) At Munich by Dr. von Schrenck-Notzing, and (2) at Warsaw in the bacteriological laboratory of the Museum of Industry and Agriculture, by Dr. Dombrowski, its chief:

(1) After careful chemical and microscopical treatment, the summary is—Albuminoid matter accompanied by fatty matter and human cells. Starch and sugar absent by Fehling's tests.

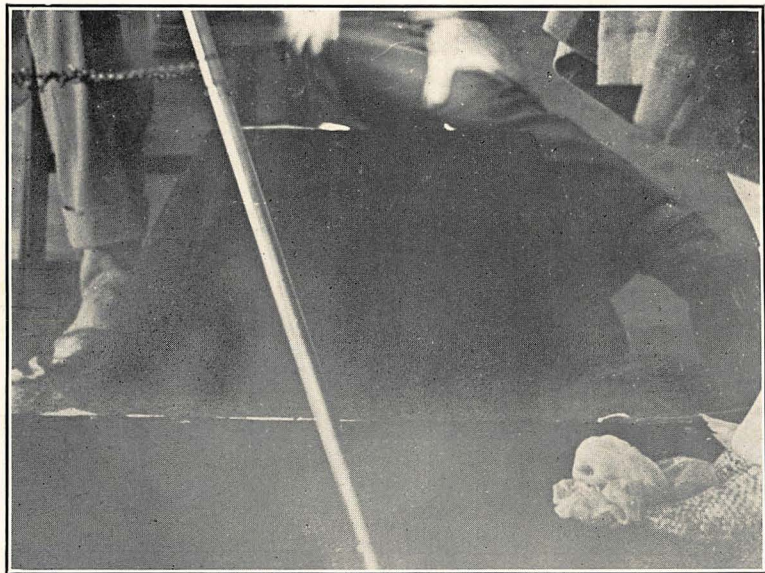


FIG. I.—ECTOPLASM PHOTOGRAPHED BY INFRA-RED LIGHT. MEDIUM,
MISS GOLIGHER, NOW MRS. DONALDSON.

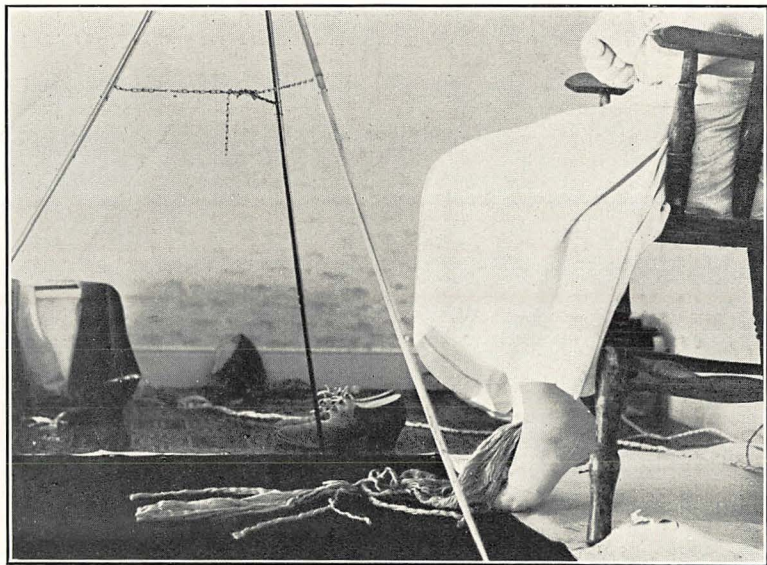


FIG. 2.—FIBROUS ECTOPLASM. PHOTOGRAPHED BY INFRA-RED LIGHT.
MEDIUM, MISS GOLIGHER, NOW MRS. DONALDSON.



FIG. 3—ECTOPLASM FROM EVA C.
*Photographed by Dr. Geley, Director International Institute of
Metapsychics, 89 Avenue Niel, Paris XV.*



FIG. 4.—FIRST BEGINNING OF A FACE.
Eva C., photographed by Dr. Geley.



FIG. 6.—ENLARGEMENT OF FIG. 5.



FIG. 7.—“KATIE KING.”
Copy of original photograph by Sir Wm. Crookes.



FIG. 8.—MR. HOMER T. YARYAN'S BROTHER.
MEDIUM, JOSEPH B. JONSON (California) right centre, MR. H. T. YARYAN on left.



FIG. 9.—A MATERIALIZED GIRL.
*Photograph by Mr. Homer T. Yaryan, Clerk of the Secret Service,
U.S.A. Treasury.*

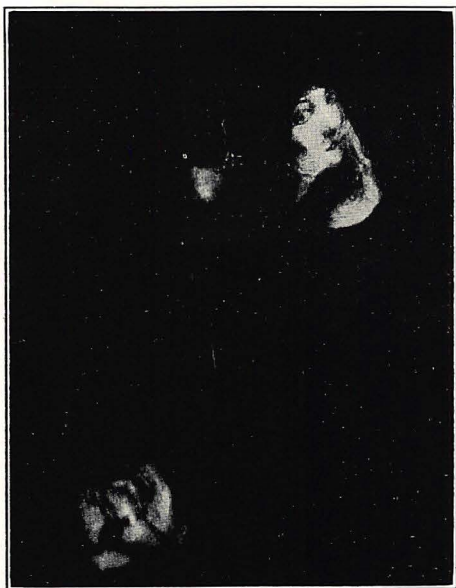


FIG. 5.—SAME SUBJECT AS FIG. 3,
TAKEN A FEW MOMENTS LATER.

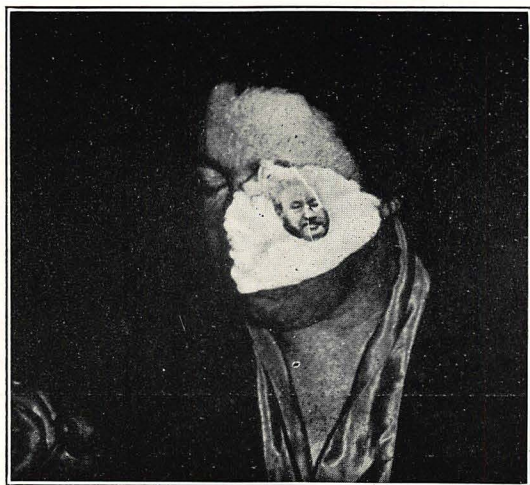


FIG. 10.—PORTRAIT OF C. H. SPURGEON.
(*Dr. Glen Hamilton's Experiment.*)



FIG. 11.—A AND B (FOUR PHOTOGRAPHS) ENLARGEMENTS OF FIG. 10, AND OTHERS. NOS. 1, 2 AND 3, NORMAL PHOTOGRAPHS FOR COMPARISON. D ENLARGEMENT OF ANOTHER FACE.



FIG. 12.—ENLARGEMENT OF HEADS IN ECTOPLASM FROM DR. GLEN
HAMILTON'S EXPERIMENTS.
Upper one is a portrait of Sir Arthur Conan Doyle.

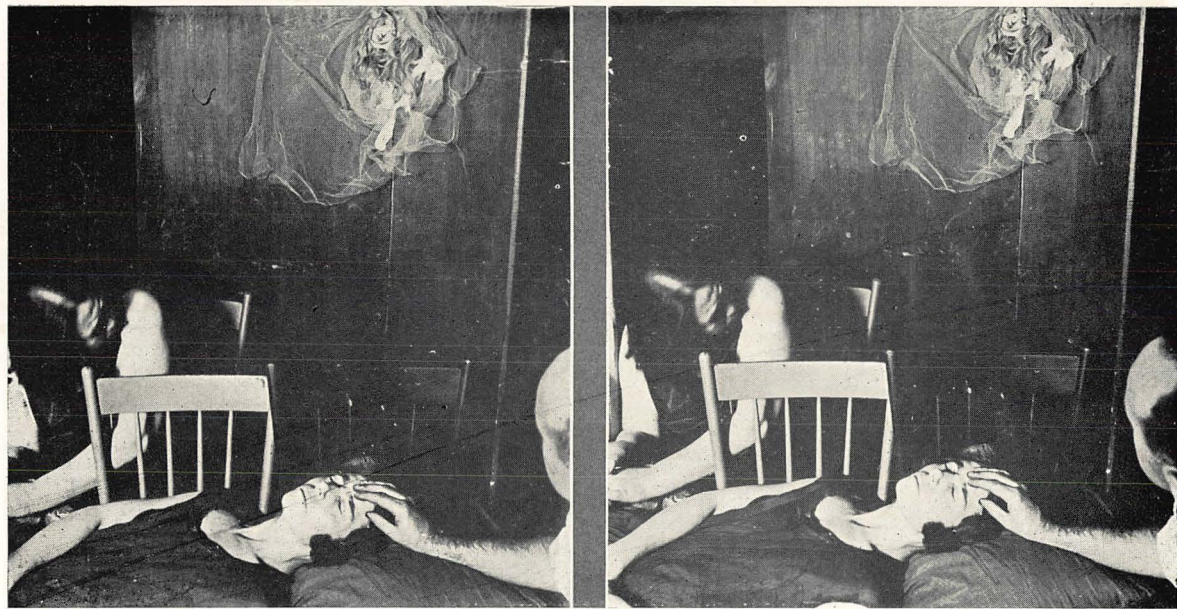


FIG. 13.—STEREOSCOPIC VIEW OF ONE OF DR. GLEN HAMILTON'S EXPERIMENTS.
*The small face that stands out from the background, as visible in the stereoscope, is an alleged portrait
of "Katie King."*

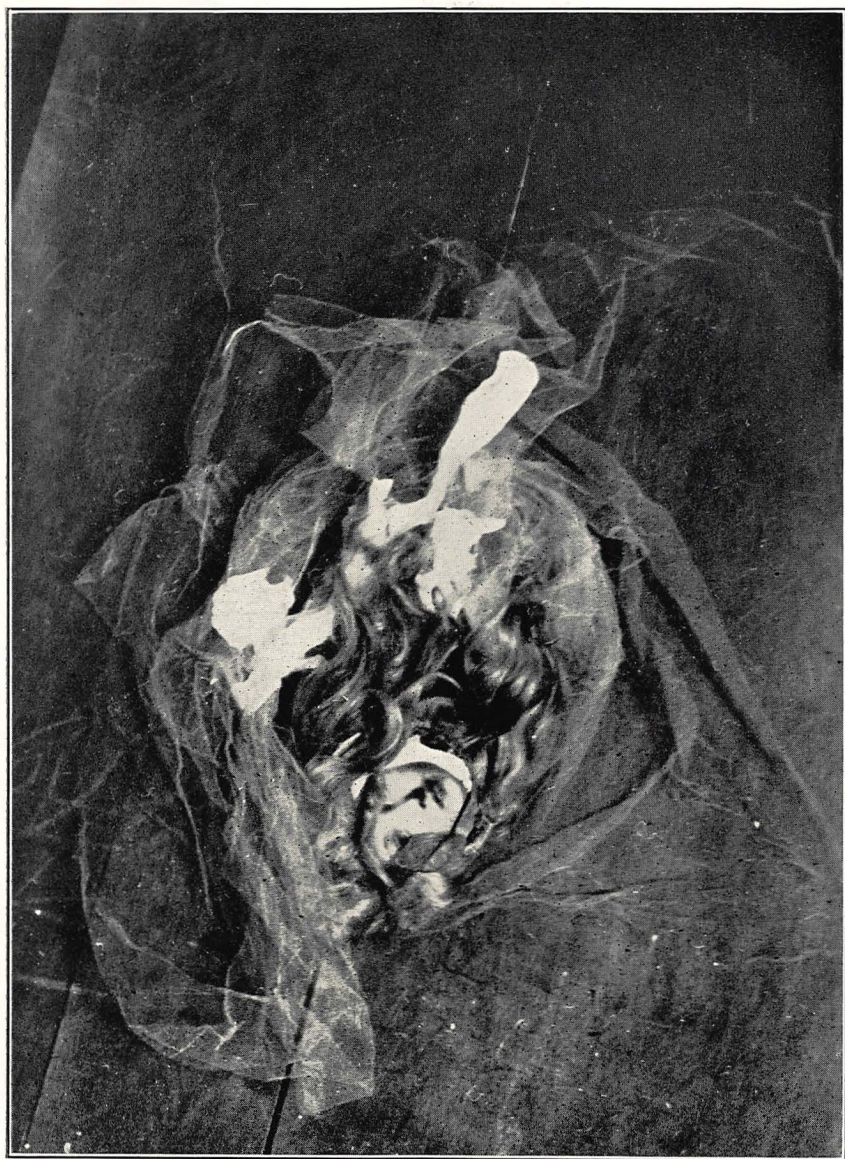


FIG. 14.—ENLARGEMENT OF PART OF FIG. 13.

- (2) Microscopical examination showed masses of colourless forms resembling leucocytes, and small grains apparently of fatty matter, but which do not darken under the action of osmic acid. Other particulars were given.

(*Revue Metapsychique*, No. 6, July-Aug., 1921.)

These analyses are, of course, of *dead* ectoplasm, and shed no light on the soul that manipulates it. The photographs, Figs. 13 and 14, show that the unseen operators can make apparently woven textures of extraordinary tenuity as well as faces and hair. We have other photographs which show much more solid textiles. The textiles and the hair can sometimes be preserved.

In short ; the ectoplasmic matter exudes from the medium as a formless jelly-like substance, and carries with it a small part of the medium's life, whence comes the tendency to form organs or simulacra of organs,—and also to manifest faces and textiles, a ship, or other inanimate forms, moulded by the thought of an operator. *How* that is done we have no knowledge at all, any more than we know *how* the more permanent organs are moulded in the unborn babe. The analogy with gestation and birth is very close. When we can realize that the formation of organs from the embryo is part of the phenomena of Life which always acts as an intelligent Directing Power, we may be able to realize more fully the nature of the ectoplasmic forms.

To sum up : Ectoplasm is ideo-plastic—can be moulded by thought. It can exist in an invisible state. It can become visible, hard and heavy. It can take shape, under a directing force. It can be re-absorbed by the medium either slowly or instantaneously. When abundant, the weight taken from the medium reappears in the phantom, and on de-materialization is restored to the medium. The phantom may be fully alive, having reactions and intelligence which are not those of the medium.

My own communicator, of whom I enquired "What is ectoplasm?" replied, "It forms a part of our bodies here, and is sometimes seen on your earth, but you know very little about it. It is a form of matter, but beyond that I am not able to explain."

It certainly can assimilate ordinary matter, such as carmine

(Crawford), and can become hard or soft, visible or invisible, at will ; and also can be manipulated so that the back of a face may be blank (Schrenck-Notzing). At this unsatisfactory stage we must leave it ; having no doubt of its reality, but awaiting much further experiment. If, however, we do not admit the presence of external unseen directing powers, we shall certainly make no progress.



NO MORE TEARS

"Early Science not only assumed Matter to exist but further pictured it as existing in space and time The Newtonian physics having endowed space and time with real objective existences, assumed that the whole universe existed between the limits of space and time the tragedy (of war) which we may admit may wreck civilisation, does not lie in man's scientific control over Nature, but in his absence of moral control over himself."

Sir James Jeans, Presidential Address to the
British Association 1935.

These two sentences embody the whole question of Reality and the practical value of its solution.

No scientific writer, however high his reputation, will convince the average educated man that Matter is unreal. His whole life is founded on it. The whole machinery of civilisation proves it true. Science may split the atom into electrons and protons, and may define Matter as "crystallised Energy" and insist upon the unreliability of sense-evidence, but the average man will continue to think in terms of the Time and Space to which he is accustomed, and will order his conduct accordingly.

Such a book as that whose title I have placed at the head of this essay, and scores of similar practical experiences, will show him that, whatever Scientists may teach, there is a sufficient answer to the question. If a man die shall he live again? *Mors janua vitae*. It is an experimental proof. Reality is, for all of us, the harmony between our consciousness and external facts.

Dr. Gustave Geley, who has studied the supernormal facts for many years, and was the Director of the Paris Metapsychic Institute, wrote :

"In reality there is neither normal nor supernormal physiology. All is limited by representations ; some usual, some exceptional, but both equally conditioned by the essential dynamopsychism which is the reality. If embryonic metamorphosis and the histology of the insect seem to us mysterious ; if the interpenetration of solid matter by other solid matter, and the materialisation and de-materialisation seem to us impossible, this is only because we attribute final reality to the character-

istics and properties by which we represent matter to ourselves. If, on the contrary, we understand that these characteristics and properties are fictitious and unreal, the mystery and the impossibility disappear ; or become merely the correlatives of our ignorance and weakness."

(From the Unconscious to the Conscious. p.212)

The ' dynamo-psychism ' is merely Dr. Geley's term for a constructive psychic energy—what spiritualists call " the Soul."

There are three grades of Reality known to us. The soul is part of the world of energy, and is the representation of the still higher reality of the spirit. If we push back Reality as far as we can, we have, first, the supreme reality of Spirit and Mind ; in the next grade, the reality of Energy and the Soul ; and finally the reality of Matter and Body. These together make up the reality of the external world around us, which consists of Life, Energy and Matter ;—the Serial Universe of Mr. Dunne. The first is, we may say Eternal—the world of Causes ; the second, sempiternal, in which Duration takes the place of Time ; and the third temporal, so far at least as we are concerned while we are associated with crude chemical Matter.

Our bodies, strictly speaking, are not alive at all ; they draw their life from the soul which animates them. The soul is the real person ; it pervades every cell, and is the matrix on which that cell is built. That is why our soul in the beyond is seen as the counterpart of the body but free from material hindrances. When the soul departs, it leaves the body dead—abandoned to the forces of corruption.

If we regard the soul as a substantial* but non-material ' etheric ' body which is the real personality—what we understand by the Ego—all contradictions disappear. Life is our link to the divine and comes to the body from the Creative Spirit. Our bodies are not ' alive ' independently of the soul and spirit.

Death then is merely the transition from one stage to the next, possible to man in so far as he is conscious of spirituality. Spirituality and Morality are interchangeable terms, and this gives the causal link to the question of Survival. We certainly

* Reference. The Century Dictionary in eight large volumes, defines soul as—" Soul is a substantial entity which in each person lives, feels, thinks, and wills. Animals and even plants have been thought to have souls."

know enough of survival to make us laugh at the "King of Terrors."

There is abundant evidence that this soul, the real person, passes over into its next stage with precisely the character it has developed in earth-life, and to an environment which is modified by the absence of crude matter and of the consequent need for competition to provide sustenance, dress and shelter ; an environment without money and without price, in which Duration takes the place of Time, and in which what we here call "Clairvoyance" enables everyone to perceive our real nature and our real thought, so that deceit and hypocrisy are impossible. We shall certainly meet all whom we have loved or who have loved us.

That is the condition of the next stage—precisely what we should like to find in this present world. If we revolt from the idea of our minds being naked and open, that merely means that we have secret thoughts of which we are ashamed. The remedy is obvious ! The atmosphere is one of conscious dependance on the Divine Love and strength as the Source of Life. That is what my own unseen friend tells me as fact. Is that any cause for fear ?

Now we come to the Bible. If we consider the fact that the Old Testament was compiled from older material, some of it legendary, edited and re-edited, revised and re-revised for three centuries from 458 B.C.; and that the New Testament was similarly compiled from differing Greek MSS. in A.D. 384, we can start from a definite human basis.

The Old Testament is the actual history of the typical Hebrew race, according to its observance or non-observance of the Law of Morality, laid down in the Deuteronomy xxvii to xxx. No other 'sacred book' has been written on these lines. Throughout the whole volume Morality is taken as equivalent to spirituality. Morality is far more than merely sexual in its application ; it comprises Truthfulness, Honesty, Clean Living, Kindliness, as the Law of Love. If we read St. Paul's letter to the Corinthians we shall see in chapter xiii what he says of that love, which is better than Wisdom, better than Knowledge, better than Faith, better than all the Gifts of the Spirit which are the exact parallels to the phenomena of Spiritualism to-day. It is entirely a matter of conduct, the result of a spiri-

tual belief. That idea permeates all his letters and is the main theme of Jesus Christ Himself, who demonstrated the Continuity of Life in his own person.

This does not mean that we are bound to accept the actual diction of either the Old or the New Testaments as if they had been written and compiled under supernatural 'inspiration.' We are free to deal with it as with any other book. The actual writers and compilers were men who thought of earth as the whole universe, and of God as sitting in 'heaven' above the blue sky. This idea colours their whole language. It is the meaning not the expression, that is true, and is a real guide to conduct.

Those who found their belief on texts are simply too lazy or too uneducated to take the trouble of thinking. Men have invented all manner of illusions in this way. Take for instance the word 'angels': the Greek ἀγγελος means a messenger, and these messengers are simply discarnate human beings and are often stated to be men. They are not a new genus of androgynes with feathered wings with which to fly down from a local heaven. The idea of Satan, still so absurdly dominant, can be traced in its growth along with the idea of Hell which was identified with the subterranean volcanic fire, and the notion of a Power of Evil chasing souls into Hell is really so ludicrous, that only the inveterate disposition of man to find a Tempter on whom to shuffle off man's own responsibilities, can account for its persistence. The perfectly monstrous notion that the Father of Love could be guilty of such diabolical cruelty as to sentence unbaptised infants to eternal fire would be laughable were it not so tragic.

All such notions are the result of men defying the letter of Scripture. "Si le bon Dieu a fait l'homme à son image, l'homme le lui a bien rendu!"

CHRISTIANITY

We cordially welcome the writing of the Dean of Durham.*

* *The Fool hath Said.* "You all know what you have chosen to be; and what you choose to be must ultimately be your destiny. There is no need to look forward to that spectacular Day of Judgement which the Jews conceived and the Romans elaborated; the Judgement has already begun, and it is you who pronounce your own inevitable sentence... That sentence will be in proportion to our failure to follow the light which we saw, and to our unwillingness to practise what we know in our hearts to be good;"

It is the truly rational aspect of modern Christianity, and in it the Devil is not mentioned. Doubtless, Spiritualism is applicable to all religions, but that is simply because what we may call 'Christian Morality' is applicable to all religions. Special beliefs do not matter provided that this morality is observed; but to suppose that anything like that morality, whether in matters of truthfulness, of tolerance, or of sex, is practised in India, in China, or in Moslem countries generally, is an error. I have had Hindu and Moslem friends who do practise it, but no one who knows those countries would maintain that it is general.

Christianity has of course a historical background, but it is only in a minor degree that it is a matter of 'beliefs'; rather is it a way of life based on the return of Jesus from the Gates of death in his etheric body. Other religions come to the same practical end, though few can show as wide compliance with the essentials of happy survival.

It must have been in 1892 or 1893, when as Assistant Secretary to the Govt. of India, Public Works Dept., that my wife and I turned aside on our way to Simla, to visit Swami Sri Bhaskaranand at Benares. We had a long talk, at the end of which he gave me a volume of his writings for Professor Max Muller. I do not know its contents for I cannot read Sanscrit—and on parting he peeled an orange and divided it amongst us three. I asked, "Pundit-ji, what about your caste, eating with Europeans?" He replied, "Sahib, the lovers of Wisdom have but one caste; eat the fruit of the world and praise God."

The second conversation was with Mr. Hevavitarna, representative of Buddhism at the Chicago Congress of Religions. As my guest in Calcutta we were comparing 'godless' Buddhism with Christianity. He said, "Buddha had no need to insist on the Divine Essence at the heart of things: he had not cast off the Brahmanic philosophy which sees the Principle of Being as Sat (Essence), Chit (Intelligence), and Anand (Joy of life); his message was to the people at large to follow the Path: and, pardon me, you Europeans do not understand Nirvana. 'Nirvana' is 'Release'; and he quoted from Rhys David's Buddhist Suttas:

"To true wisdom there is only one way; many have followed it, and, conquering the lust and pride and anger in their own

hearts, have entered the calm state of universal kindness, and have reached Nirvana even in this life."

The third of these conversations was with a Moslem engineer with whom I was associated in my work. He expressed himself thus : " As you speak to me from the heart, I will remove the finger of silence from the lip of discretion. In this matter there is great hypocrisy in all nations ; we reverence our sacred books from tradition or pride, but we do not read them. I do not read the Qu'ran, though I perform the morning and evening devotions ; we are excused the others. In truth all educated Moslems know that there is no heaven in the sky. If we think on the matter at all, we are Sufis without the ecstasies, which we are content to leave to enthusiasts. Does not the Qu'ran say, Pry not into that of which thou hast no knowledge. All Religions of the Book enjoin Truthfulness, Honesty, and Goodwill among men ; that is enough for peace. The Government does not interfere with our religion. ' Islam ' is ' obedience to the Will of God ' ; what that is the facts declare. Our difficulties are with the fanatics who stir up strife."

It is much the same with Christianity. What modern criticism maintains, is that the Scriptures show a gradual enlightenment in a typical nation by *the evolutionary guidance of the Divine Spirit* ; a nation, in which, as its capacity increased, its best minds became more and more conscious of permanent spiritual realities. Dr. Driver, who is perhaps the most distinguished of the critics, says, " The vital truths declared in the Bible appear to me to be wholly unaffected by critical enquiries or critical conclusions respecting its structure " and he adduces the testimony of Micah as to the content of Judaism :

" What doth the Lord require of thee, but to do justice and to love mercy and to walk humbly with thy God " (vi. 8)

In the Book of Wisdom, included in the Roman Catholic Bible, but in ours relegated to the Apocrypha, it is written :

" For the souls of the righteous are in the hand of God and there shall no torment touch them. In the sight of the unwise they seemed to die ; and their departure is taken for misery and their going from us to be utter destruction : but they are in peace."

While Modernists and Fundamentalists have been disputing,

a world-wide movement, by no means confined to the white races, has made much of their disputations obsolete. The Experimental Method, which, applied to Matter and Energy, has given to humanity all the sciences of the West, has now been applied to the phenomena of Mind, more especially to the supernormal faculties latent in Man. Distinguished men of science—A. R. Wallace (the coadjutor with Darwin), F. W. H. Myers, Sir William Crookes, F.R.S. ; Professors Sir Wm. Barrett, F.R.S. ; Sir Oliver Lodge, F.R.S., James Hyslop, Zöllner, Aksakoff, Brofferio, Boirac, Richet, and many more in France, Italy and Germany ; Dr. Geley, Dr. Osty, Dr. Ochorowicz, and other scientists—have devoted years of patient investigation to these things, and the net result is summed up by Dr. Hans Driesch, D.Phil., LL.D., M.D., Professor of Philosophy in the University of Leipsic, “The actuality of psychical phenomena is doubted to-day only by the incorrigible dogmatist.” Professor Richet sums up the three fundamental phenomena in three sentences :

- “1. Cryptesthesia (the *lucidity* of former writers) is a faculty of cognition that differs from normal sensorial faculties.
2. Telekinesis is a mechanical action that differs from all known mechanical action, being exerted at a distance and without contact on persons or objects, under certain determinate conditions.
3. Ectoplasm (the *materialisation* of former writers) is the formation of divers objects, which in most cases seem to emerge from a human body and take on the semblance of material realities—clothing, veils, and living bodies.

To go further is to go beyond the present limits of science.”

(Preface. *Thirty Years of Psychical Research.*)

These objective phenomena are the main theme studied on the Continent. In England, mental phenomena take a larger place, mainly with the view of establishing the truth of Survival.

“ NO MORE TEARS ”

In this extraordinarily vivid account of the after-death life of her son, Mrs. Stuart has shown how a real belief in the soul as the true personality of Athol, can abolish the sense of loss that death must naturally bring. Love is the link, and in this case love was so unusually strong and so devoid of all

selfish gratification, that it enabled the surviving soul to give effective proofs of its presence, and so to supersede all the cold intellectual evidence given above. One such instance is the following :

“ Once my boy’s face appeared before me in a form totally different from what I believe is known as the ordinary materialisation. It shone with the brightness of the sun, and was too dazzling to be permitted to stay : it was that brilliancy that is blinding to the eye . . . All this to me makes my Bible most intensely interesting ; for while the Bible could never have proved to me that Spiritualism was true, Spiritualism proved to me that the Bible is true.

I once asked my son to give me a short prayer for my own use as when he returns to me he always offers up a prayer . . . He gave me these brief words :

“ ‘ O Thou Divine Essence of All Good whose child I am, open Thou mine eyes to Thy Golden Love and the wonders of Thy Universe. Give me knowledge and Wisdom, Divine Oversoul that I may reach to the fringe of Thy Eternal Being.’

“ That doesn’t sound very much like the ‘ devil’s work ’ or an ‘ evil spirit ’ think you ? ‘ I will send the comforter to you ’ is a promise made to us, and my comforter was sent ‘ on leave ’ by the Great God who ‘ lent ’ him—and he is still ‘ lent.’

Her own experience turned this mother’s life from sadness to joy. Can we not realise that her message is to all who have loved and lost ?

In Roman households when their dear ones died
Thrice by his name the living called the dead
And silence only answering as they cried
Ilicet ! “ Go thou then ! ”—the mourners said.

Ilicet ! Ilicet ! nos ibimus !

To that divinest region of the skies,
Whence with clear sight she sees, knows, pities us,
We shall attain !—Vex not the ‘ dead ’ with sighs.

Edwin Arnold.

THE SÉANCE

BY URSULA BLOOM

As I write this article, I do so with hesitation. I am not sure whether I could be termed a spiritualist in the accepted sense, and therefore I feel that any contribution of mine may be received with some doubt. I have, it is true, interested myself deeply in all affairs dealing with life after death, but like so many others who experiment, I am still a little wondering and a little nervous about the result of our efforts.

I am quite sure that there is "something in it."

To anyone who experiments in spiritualism, prepared to approach it neither with senseless bias nor ridiculous credulity, it proves that we continue after death.

I suppose that before I actually approached spiritualism I had solved this question for myself. What a waste would personality be in this life if it did not survive the grave! If necessary for one existence it must be necessary for another, seeing that one leads into the other, and this I decided it must be unless the whole of life is wholly unjust and is not the preparation for eternity.

God is. Search back into the human mind beyond the birth of time, of light, and of air and water, and look into the void. Then we must understand that it could have been no accident which brought us and our world into being. It was carefully shaped and planned. The process of evolution through the ages was not mere chance. It was a force, a divine force, which set the universe in motion, and from that force must emanate a deathless universe and must be therefore directed from a greater and more intelligent world than this.

We go on. This continuation cannot be to the dullness of ultimate bliss, nor to the hell fire of superstition. Continuation, if it is to be of the smallest possible use, must mean greater work; it must be a higher use of self in service.

I arrived at this conclusion, which seemed to me to be the only logical one, before I actually started sitting at a séance. I must admit that I was biassed against spiritualism and shall, like all seriously minded people, always dislike the way it puts itself to ridicule, faces exposures, and advertises itself. It

envelops a great truth, but that truth has suffered badly at the hands of people who have presented it. Spiritualism has not had fair play because so many of the folks who are interested in it cannot play fair.

My own experience of mediums has been good. I have sat with different results at different times, and I have no cause to suspect anything being amiss. But then I have always looked upon the séance from the point of view of this world. I am not ready to suspect every medium or every control of being a fake. I am far more willing to believe that I might be a poor sitter.

"The medium was rotten, and the spirits talked nonsense." I am always hearing this from people who have gone hoping to be thrilled and excited and to come away satisfied. I doubt if the mediums or the spirits themselves are as wrong as we are.

While people go to the séance for personal gain I am convinced that we shall never get very far. This is not the way to approach it. It was never meant for that. Spirits do not return with the sole idea of satisfying little minds with their identity, and giving them a thrill. The whole idea of return is to prepare us more fitly for the tasks lying ahead of us towards the universal good, and to make us realise our responsibilities in eternity.

Yet most of the people struggling to get in touch do so for the satisfaction of a new experience, or with the idea of personal comfort. They tune in on a very great world, a world more perfect, and with the understanding that life is not planned for individual happiness, and they expect the results to be wholly small-minded and satisfactory. They forget that in the tide of the infinite, personal joys and sorrows, all so fleeting as to be of small consequence, have drifted behind. They forget the unimportance of self which they are liable so greatly to magnify.

Too often the messages of proof are puerile. Yet ask for guidance, and instantly they do their best to help. Ask what you are supposed to be doing now and they will tell you. Ask to be of service and their hearts are opened up to you.

"If my poor husband can't speak to me then I don't want to hear anything at all," says the narrow-minded sitter. She may be spurning the teaching of some great spirit who will do his utmost so that she may live to the end that when she dies

she goes straight to her husband. No, she wants personal satisfaction rather than the truth. The séance is a failure.

The spirit world was able and ready to do its part, the medium was honest and is bewildered by the failure. It is the sitter who is so often wrong. We are never ready to see our own faults.

There is so much wrong with ourselves in our little-mindedness, our wrong attitude of approach to a great truth, and the belief that we matter so much, when we matter not at all, that I am amazed that we dare question the work from the other side. Are we quite sure that we have the right to demand personal messages from those who are working impersonally for a multitude? Are we quite sure that we are not hopelessly at fault?

Spiritualism is not yet in its accurate form. It must make great strides forward, of that I am sure, but the first thing to do is to change the attitude of the general public towards it. Self must be swallowed up in universal service. Personal need must be lost in what is for the general good.



PROBLEMS IN PSYCHIC SCIENCE

PRÉCIS OF LECTURE

Professor D. F. Fraser-Harris, M.D., D.Sc., lectured before the British College of Psychic Science, on February 27th, his subject being "Problems in Psychic Science for immediate solution."

Mrs. Ashton Jonson presided over a large audience. After referring to the great loss which the College had sustained in the death of Mrs. de Crespigny, Dr. Fraser-Harris said that before any research could be undertaken one ought to have a thorough training in the nature and value of evidence. He distinguished "shared" from "unshared" experiences, giving the perception of the "aura" (as alleged) as an example of an unshared experience. Similarly, an apparition seen by one person alone is an unshared experience but that does not necessarily mean that there are no such things as apparitions. Here belief in the reality of the unshared experience is strengthened by the cumulative effect of historical records, some of them of great antiquity.

On the other hand "poltergeist" phenomena which are just as mysterious are shared, it may be, by many people at once. He thought some people were evidence-proof, as e.g., those who believed the earth a disc: we could but leave them in the outer darkness of their wilful ignorance.

The lecturer then proceeded to explain that some six stages might be needed in the course of the investigation of some problem in psychical research, e.g., telekinesis. These were—1, a pre-scientific or "detective" stage (to borrow an expression from Professor MacBride).

This sort of work was strictly speaking no part of the function of the scientific investigator but owing to the amount of fraud (some of it very clever, some of it crude and palpable) that was disgracing Spiritualism, this detective stage was made necessary.

It did not follow that eminent men of science were also good detectives; and it certainly is a waste of an investigator's time to have to make sure that what he is asked to witness is not mere legerdemain.

This investigation having been made, we may pass to Stage II, which Professor Fraser-Harris preferred to call the "demonstrational." Here no conditions are imposed, all the medium's conditions are granted, and the investigator becomes merely a careful, critical, but silent observer.

Then comes Stage III, when the man of science *does* make certain conditions in order that (1) he may observe as accurately as he can, and (2) that he may obtain, if possible, some *graphic* record or objective registration of the phenomenon which is of a permanent nature.

In Stage IV, these records, whatever they may be—photographs, curves, tracings, etc.—are studied at leisure by persons trained in their interpretation.

Fifthly, a working hypothesis, a provisional theory, is framed.

And lastly, we try to get the phenomenon repeated under conditions indicated by the theory.

If the phenomenon is so repeated, and on the other hand not repeated if some condition is altered, then we have a high presumption that the phenomenon is "genuine."

Professor Fraser-Harris then said that the work of Crookes presented several instances of phenomena for immediate solution. He instanced the alteration of weight when a medium such as Home performed levitation in trance. Crookes's tracings still exist: the problem is simple and clear cut; it should be possible (if such a medium could be found) to obtain records of levitational phenomena by the much more delicate and manageable methods of to-day.

Graphic records of objects in telekinesis are urgently wanted: there are one or two such photographic records in Mr. Price's work on Schneider (*Bulletin IV*, 1932, plates vii, viii and ix).

Photographic investigation into the nature of ectoplasm and its relations to objects moved telekinetically is greatly to be desired. If possible, Crawford's work should be repeated with the aid of the much more delicate instruments of to-day.

Then the so-called "psychic cold" should be recorded automatically by a thermograph. Of course sitters have sensations of cold, these are examples of the "shared" sensations and are certainly not in all cases "merely subjective." The cold is sometimes associated with a breeze, sometimes it

is perfectly local and in still air. Also "psychic lights" need being recorded.

Dr. Fraser-Harris quoted from *Lancet* (December 22nd, 1934) the case of the investigation of the luminous woman in a hospital in Milan by Dr. Protti of Venice. This observer obtained a photograph of the light on a moving film during about three minutes.

Poltergeist phenomena require graphic records made of them somehow. It was significant that at the Congress of Anthropology held in London last August, a paper was admitted on the subject of certain violent poltergeist manifestations in Jamaica. The author was the Rev. Father Williams, Litt.D., of Boston, U.S.A., who had himself been a witness of some of the most terrifying of the happenings.

In conclusion, the lecturer said that microphone records of the "direct voice" were greatly desired, and that the excessively puzzling subject of "apports" should be submitted to the closest scrutiny.



THE SURVIVAL OF PERSONALITY

by Mary Monteith (Mrs. Humphrey Marten)

" Anno 1670, not far from Cirencester there occurred an apparition ; Being demanded, whether a good Spirit, or a bad ? Returned no answer, but disappeared with a curious Perfume and most melodious Twang."

If we are to take this quotation seriously—it is to be found in a book published two centuries ago by a Fellow of the Royal Society—communication between the two states of existence has made a considerable advance. Proofs of identity, a variety of memories, sound guidance and sensible replies to intricate questions have been given from the other side, and form evidence which has been the means of restoring to many a lost faith in the unseen, and enabling many of us to face the future with equanimity.

A firm conviction is not easily acquired. Looking back, one can see that it has been a very slow process. The doubts and fears which beset the road in those early days, are now almost incredible. Ignorance of any sort of difficulty in communicating, made the inquiry unduly critical at first, and the impatience with which honest communicators were dismissed because of the trivial messages they gave, was only overcome by the frequent and unsought-for confirmation of their veracity later on. Indeed, only now, perhaps, is it realised that it is an accumulation of these trivialities that we owe the happiness of a belief in the next world as a place where friends will meet.

Generally speaking the " dead " do not get a fair chance of establishing their identity. They are bound down by rules and regulations that we make for them knowing nothing of the *modus operandi*. The instrument they have to use, called the medium, is not perfect ; being human, it is uncertain. Telepathy may be the new language it is necessary for them to learn, and if Telepathy teaches anything, a subtle attunement of the two minds must be achieved to attain the transference, of even the equivalent, of an idea. It is not always allowed that the " dead " can have a " mind " ; but, for purposes of investigation, it is assumed that they think, and it cannot be a simple matter to convey thought whether it be attempted by

the laborious method of tapping out the letters of the alphabet on a table ; of writing through the hand of another person ; of impressing, (apparently by sheer mental effort) a vivid incident on the mind of a living sensitive ; of appearing so clearly that every feature can be described by the clairvoyant ; or, most wonderful of all, of speaking in what is called direct voice under circumstances which permit a number of people to hear at the same time. And in face of certain difficulties, of which we can form no adequate conception, the communication is expected to be perfect. There may be cross-currents which distort the most carefully prepared sentences ; a few questions will reveal a lapse of memory, strongly denounced, though not unknown between normal persons in earthly life. Summary dismissal is made ; due entirely to the ignorance of zealous inquirers.

A sceptic told me himself how, when trying an experiment—a single experiment it proved to be—a name was spelled out through the despised table-legs. For the purpose of identification the date of death was given, which, having appeared in *The Times*, could be verified. It was a long way back and *The Times*, he was sure, had not then come into existence. Convinced that the communication was from a lying spirit, questions rather of a theological nature were put, and not being answered quite to his liking, firm in the belief that God did not allow the dead to communicate with the living, the sitting was concluded. Much later on, they found that, at the date given, *The Times* was in existence, a fact regarded as a singular coincidence rather than a good beginning of what might have given some useful information.

Survival implies that a man is exactly the same for some time after death as he was before. And what he is likely to say is exactly what he would have said under ordinary circumstances, if trying to recall himself to the memory of an old friend. “ Don’t you remember me ? ” he would say, and go on to allude to some incident which could be instantly recognised. Nothing very striking, perhaps, but sufficient to prove his identity. Just memories of mutual significance. Unfortunately, there is a devastating theory that all mutual memories that come through a medium must emanate from the minds of persons living on earth. If the communicator happens to know of

this he will be careful to include something which nobody present knows anything about. Not all who pass over, however, are aware of the rules of psychic investigation, and one can only imagine the disappointment of a "dead" man who, behaving as he was accustomed, in giving names, places and incidents the listener will surely recognise, finds himself discredited.

Whether the fact of mind-reading eliminates the possibility of—shall we say—reading the mind of the "dead," or whether it points to a way of communication which can be used between the two states of existence is a question to be solved.

With the greatest respect for Telepathy due to personal experiences in thought-transference, and a realization of the necessity of exhausting human possibilities before allowing non-human influence, I firmly believe that the power of expressing thoughts survives bodily death, if only for exceptional instances, in communications which cannot be traced to the minds of any persons present. There are so many of these exceptions that they cease to be coincidences in the common acceptance of the word. Sooner or later they creep in; and invariably at the first attempt to speak, there is a remark which whether by accident or design, requires verification.

To illustrate such incidents, once, when sitting with a "normal" medium for experimental purposes, a member of my family who had very recently passed over, came to say he was "all right," and without being questioned proceeded to give a long and characteristic talk, referring to different people by their names, to places and circumstances of mutual significance, to old jokes and recent anxieties, all familiar to me. Was it expert mind reading? Except for one remark, there might perhaps be no other opinion. But this concerned an accident when he was nearly drowned, an experience I had never heard of; and not until I had an opportunity of talking it over with a friend who had known him before I was born, did we discover that it was true. Owing to this, we gave him the benefit of the doubt and in course of time, he communicated with us fairly regularly, and many of his communications were verified in the same way. One of the most satisfactory statements, written through my hand not long ago, referred to a sum of money he had had

care of, which could not be traced. That statement was detailed and exact, no one in the country having any means of access to this knowledge. Verification came in form of a letter after some weeks had elapsed—a fact which should put all idea of Telepathy from the living out of the question.

Another incident which comes to my memory as I write, occurred in the offices of *Light*. Mr. Gow, anxious that I should meet Mr. Leigh Hunt, sent a message asking him to the office. Not even knowing my name, Mr. Hunt immediately said that he was impelled to tell me that there was a lady in my surroundings who was wishing to send me a message. He gave a description, details of a dreadful illness, and went on to say that she was holding in her hand a pink rose. The name of Agnes was given, and a second name which he could not catch one syllable it seemed to be. The message was that she had been allowed to give me definite hope about a sick boy a little while ago.

I recognised her easily as a friend who had died under the circumstances so minutely described by Mr. Hunt. For a week or so before she died, every evening I had taken her one pink rose which, so the nurse told me, she would hold in her hand all night. The sick boy was the son of an intimate friend, he had recently come through a dangerous illness. No crisis had been expected but I had been awakened in the small hours of one morning by a voice saying, "the crisis is over—no danger now." Contrary to medical opinion, there had been a crisis that night and, at the time I received that message, danger was over. Now all this had been so very much on my mind that I was inclined to admire the very expert mind-reading that Mr. Hunt had achieved, it was so very much better than any experiments in thought-transference I had ever known with the exception of one or two platform professionals. Experimentally, as all know, telepathy is not a great success. But the name of Agnes had been given and seemed to me was wrong. I knew no Agnes at all; it could not have originated in my mind. However, somebody who had known her very intimately (my acquaintance with her was short) told me afterwards that it was her first name and for anything important she always signed herself 'Agnes Maud.'

These exceptions cannot be regarded as proof positive of the

authenticity of any communicator ; but, happening so frequently as they do, their accumulation forms a certain amount of evidence, especially when followed by proved communications. There are other experiences which are more convincing when the communicator appears and gives the message before the automatist has come into contact with the people for whom the messages are intended.

Soon after I started to study this subject, it was pointed out to me through the means of automatic writing, that very serious work was coming along. It was necessary to avoid any possibility of mind reading, accordingly, details would be given before I met any of the people concerned and these were to be properly attested before fulfilment. This happened just before the War with Germany. The majority of the cases were concerned with men who were missing, and with some who had died. The proofs, except for the actual state of being, were often slight, and valuable only because I was completely out of touch with any of their friends. Sometimes there was a perfectly clear apparition when every feature could be described and recognised later in a photograph amongst many others.

One evening, reflected in the mirror, I saw the figure of a tall man, a stranger, who gave me to understand that he wanted me to help him. As I was noticing his appearance, his uniform changed to that of a period costume—I recognised a well-known part in a Shakespearean play—and, intuitionally, I heard the words "I am an actor."

Meeting a lady, a few days later, she, not knowing of my interest in the subject, immediately began talking of survival and asked me point blank, did I think there was anything in it. Her husband had died, and she had so vivid a feeling of his nearness that she wondered if it were possible to receive a message from him. She went on to say that he had, at one time, been an actor. An actor ! Before she had time to say more, I described my ghostly friend and the costume he had assumed. She recognised her husband instantly. The costume of the character he had personified had a very definite significance for her. My own conviction came when I was shown his picture. It was unmistakable. He was then able to carry on a rapid conversation for quite a long time about things, not of general interest but of deep import to her. But here again are

these mutual memories and one has to consider and decide, whether I was reading her mind or his ?

Another experience should give the dead man the benefit of the doubt since I was alone when I received several proofs of identity, and what he said proved to be true. He had recently been reported "missing." There was still hope that he might be found ; he, however, stated that he was "dead." I had heard him referred to as Colonel X, I knew (or thought I knew) one fact relating to his family who were strangers to me, living in a different part of the country. I knew no one who had ever seen him or his photograph.

Knowing that his appearance could not have emanated from any source on earth, I sent a detailed description to a member of the Society for Psychical Research together with the several pieces of information he had given which would identify him. For the moment, I could not get any confirmation of these except that one fact, rather important, about which he was right and I, wrong. As I said, I had heard him referred to as "Colonel X." But he demurred at my taking this rank for the purposes of identification, stating very definitely in decided handwriting that he was only Major. The balance, therefore, was even, but the scale turned in his favour when, a few weeks later, I saw a reference to him in *The Times* as Major (temporary Colonel). His appearance, in every detail was correct—it was an easy matter to distinguish his photograph as a test that what he had said was true ; since no word has ever been heard of him, one can only conclude that believed missing, he was, as he stated, "dead."

On another occasion, in flat contradiction to my remark that I recognised my communicator as Captain So-and-So, I was told to verify the fact that he was of higher rank—Major. With a little difficulty, because it was not generally known, I ascertained that after his death, for special services, he had been raised to the rank of Major in order that his family might benefit by the larger pension.

And again, following a conversation concerning Mrs. Champion deCrespigny who, at the time was a stranger to me, I had some writing from a communicator purporting to be her husband. He said that he had heard the conversation and was indignant that I should be told that she had had no proofs

whatsoever that he was in communication with her. She had had good evidence, he stated, and more, he would see that I should have it to judge for myself. Understanding that he was a naval officer, I addressed him as Captain de Crespigny at which he replied, "I am only Mr." Soon after, a magazine was handed to me to read in the train. It contained a full account by Mrs. de Crespigny herself of the communications she had received from her husband. Of their value there can be no two opinions. Described fully in her recently published book, "*This World—and Beyond*," they can be examined at leisure, together with the confirmation of his rank. On page 57 . . . "my husband who had been a lieutenant on board the flag-ship on the North American Station, retired from the service."

There are other ways of discerning spirits which develop as investigation is continued. Far more important evidence has come through. But psychic research is so often a personal matter ; we who inquire have to learn by experience. Perhaps these few examples will serve to encourage others and help to show how natural are the trivial messages—after all, what better thing can we ask than to be assured that they live and they remember—and how gently we should treat those memories which might be, but quite possibly are not, our own thoughts.

MARY MONTEITH.



A SYMPOSIUM

WHY I BECAME A SPIRITUALIST

SIR OLIVER LODGE, LADY CLONMELL, MRS. MCKENZIE, MR. J. A. FINDLAY, THE REV. DRAYTON THOMAS, MISS TOM-GALLON, and MRS. HANKEY.

SIR OLIVER LODGE

You ask why I became a Spiritualist. It is not a title that I use for myself, because I don't belong to any Spiritualist body, nor attend any Spiritualist Church. But if the name is intended to signify a belief in the spiritual world and in our access to it and communion with it, I may say that I was introduced to the subject in the '70's' of last century by Mr. F. W. H. Myers, Edmund Gurney and Professor Barrett. In '83 or '84 I became convinced of the reality of experimental telepathy, by verifying the direct transmission of ideas and pictures at Liverpool. And in '89 I became practically convinced of survival and communication through experiments conducted with Mrs. Piper in my house. Since then the evidence has gone on increasing in cogency, so that the fact of possible communication became a scientific certainty early in the present century. I have expressed this in several books, and am glad to think that they have been a help to people in distress. The knowledge was a great help to me and my family in the war-time, when Raymond was killed.

OLIVER LODGE

9 February, 1935.

RACHEL, COUNTESS OF CLONMELL

I am not a spiritualist though I believe in survival, and that those who pass over are able to communicate, though not necessarily through mediums. How I came to the conclusion of survival originally I do not remember. Perhaps it came, to a certain extent, intuitively or when I first went to séances with my husband who was interested, though in those days séances were not in the least convincing. It all seemed to me to be a perfectly natural thing that those who had passed over could communicate, though we had no sound proof. Many of my friends have received immense help through spiritualism,

which has undoubtedly brought new hope to thousands and has completely changed the misery of their lives.

I do not consider spiritualism a religion.

If we truly believe in unity ; unity in all that exists or ever will exist, in everything that lives, moves and has its being, and that there is neither birth nor death, if in our souls is "the element of union which is the ultimate truth," "the Being who manifests in one essence in multiplicity of forms" we must KNOW that separation does not exist and that we are that Great Oneness.

How then can there be separation from the living or from those who have passed over ?

RACHEL CLONMELL

MRS. HEWAT MCKENZIE

I look back half a life-time to the first year of the century and recall that with an expanding interest in life and new responsibilities there came to my husband and myself, who kept fairly close together in our thought-life, a feeling that we had come up against a brick wall as far as our religious teachers could minister to us. 'Believe, accept, be resigned,' provided no answer to those who wished to know whether life finished with the physical body and whether the reality of a surviving soul as asserted by religion had any bottom. There might be new forces to be discovered in the Universe, but surely if certain events had happened in the past the laws operating to produce these ought to be known to-day.

The problem pressed more hardly on Mr. Hewat McKenzie than myself ; he needed concrete knowledge, whereas I was able to apprehend the reality of spirit by some mystical comprehension. Happily by our association I was drawn into a new study which has immensely enriched my life.

We began to read and to think on wider lines rationalistic and philosophical, and to explore the resources of other religions, seeking to find what anchorage other men and other races had found, and demanded of the Universe that further light be accorded to us. A few months after this ferment had begun, a stranger arrived in our neighbourhood, an artist, and joined a discussion class at the Presbyterian Church to which we

belonged. As a lonely stranger he was invited to a meal at our home on Christmas Day 1900.

We knew nothing of his views except that he seemed seriously minded, and soon found ourselves discussing our problems with him. It transpired that he held very definite views as to man's survival. He declared himself a convinced spiritualist and had himself some psychic power. Such views were not entirely unknown to us, but the avowed disapproval of religious teachers had acted as a deterrent to any inquiry. Such barriers were now removed by our new lines of thought, and here was an opportunity brought so unexpectedly to our own fireside, to know more.

This stranger, an educated Italian, in middle life, had journeyed to London from South America and had by a curious leading which he did not explain, arrived in this North London suburb, the last place an artist might venture into in the hope of finding commissions; in fact he was a rather indifferent artist, and after a few months drifted away again as casually as he had arrived, but in the interval he had accomplished a great work in opening the door to new facts in life to two of his fellows which were destined to bear much fruit. Many years later in New York I seemed to make a contact with the spirit of this man through the mediumship of Miss Naomi Bacon, when he informed me he had passed out abroad in 1917, but I had no means of verifying this.

That Christmas night, by the method of table-tilting, he made contact for us with a departed relative; telepathy, which we invoked to explain the messages, failed completely on two points of fact, for communications which we at once set up with her relatives in Scotland, verified that the knowledge given was completely right in both instances, and our surmises wrong. In entertaining you, Signor Ponzio, we "entertained an angel—a messenger, unawares."

So began a long search through many avenues, in many lands, involving many trials, many disappointments, but holding steadily to the clue which had been placed in our hands. The search continues to-day by one on the other side and one on this, and I give thanks for having been led to the investigation of psychic facts, the only method which offers verifiable matter to the seeker who would know of the reality

of the soul and its survival, and which provides an open sesame to new worlds of understanding.

MR. J. ARTHUR FINDLAY

Spiritualism to me stands for the knowledge I have obtained in the Séance Room that mind, life and substance exist beyond the range of our physical sight and touch. Before one obtains this direct evidence the natural conclusion is that only what we hear and see exists in the universe. Spiritualism, therefore, stands for an addition to our knowledge of the universe and in no way upsets or contradicts the knowledge so far acquired by physical science.

This addition to our knowledge opens out before us a wonderful vista because we can now obtain such an extended view of the universe that our philosophy undergoes a complete change. Instead of feeling that we are solely material creatures with our short lives bounded by the cradle and the grave, we have opened out before us an enlarged panorama in which we see ourselves playing a part throughout the ages. We seem to go from strength to strength, to increased heights of wisdom and understanding and what seemed to be death on earth and the end of all things, is nothing worse than a door through which we enter to a larger and fuller life. Instead of death being the end it is just one of many similar experiences we shall have to go through in our journey through the spheres until the time comes when we shall reach at-one-ment with the Infinite, where time and space cease to be and we have reached Reality. We shall have BECOME.

All this I have learned from conversations I have had with friends who have spoken to me from the next order of existence. I have therefore no need for creeds and dogmas as I have a complete philosophy without them, which to me is called Spiritualism, though the name is of little importance, what is of importance are the facts.

J. ARTHUR FINDLAY.

REV. C. DRAYTON THOMAS

My age was about twenty when, at my parents' house, I met an elderly lady who in the course of conversation described

strange experiences which had come to her unsought. She was a natural sensitive for the happenings ranged from distant clairvoyance, to important conversations with the deceased husband who, from time to time, advised her about the education of her children.

I at once realised the immense importance of this asserted communication with the departed and began to read books on psychical phenomena and to introduce the subject in conversation with strangers. It appeared that about one person in every twelve had experienced some sort of psychical manifestation. Gradually came the conviction that communication with the departed was a fact in nature, occurring sometimes spontaneously, but far more frequently through mediumship. Although convinced, I realised that I needed personal experience of such communication before I could use it as a means of convincing agnostics that death was not the end.

In 1917 I was able to commence a personal study of mediumship. Numbers of deceased persons whom I had known availed themselves of the opportunity I gave and spoke to me through various mediums, giving at the same time excellent evidence of their personal identity. I then realised that I was a Spiritualist and at once associated myself with Spiritualist Societies and began to make public my convictions.

C. DRAYTON THOMAS.

MISS NELLIE TOM-GALLON

I came into the Spiritualistic Movement sixteen years ago because I had tried every other path available to supply me with a philosophy of Life ; and had found nothing to satisfy me.

As a child I was satisfied with the blue and silver Heaven that my parents promised me as a reward for being ' good ' ; but when I came to adult years I found no use in that pretty fairy tale.

I spent years trying to adapt my mental condition to the teachings of the English Church ; but its guardians would tell me to *believe* in a hereafter, without being able to *prove* to me that there was such a thing. The answer to my queries was

that I must have faith, with a touching exposition of all the great men and women who had lived by that faith.

I saw it as a beautiful thing, that trust in other people's word ; beautiful just as a picture or a song might be. But it was simply no use to me.

Failing to get satisfaction from the Church I became an Agnostic ; and that was no better a state than the one I had been in before.

Then, when my satisfaction with life was at its lowest ebb, I met, in the centre of the Film Business, of all strange places, a man who offered me the explanation of the scheme of life here on earth by the *proof* of its continuity and development on another plane of existence.

I was in a bad way. I had lost my only close tie with this world, I knew I was drifting into a dangerous mental state. I seized on this, as I believed, last chance of comfort, and I reached instant communication with the next world.

Then Mrs. de Crespigny put out a helping hand to me and from then I have gone on for ever struggling to secure some small fresh atom of knowledge—and being lucky enough to get that atom sometimes.

That is the simple reason for my becoming, and remaining, a Spiritualist.

NELLIE TOM-GALLON.

MRS. MURIEL HANKEY

As a contribution to a lighter side in our journal so largely devoted to serious discussion, I have with the permission of the Editor invited contributions to a symposium on the ever interesting topic of "Why I Became a Spiritualist." The ready response has been heartening and if the present group of replies is welcomed, there is no reason why other contributors should not continue the story in future issues, and I will welcome on behalf of the Editor anything that may be submitted from members.

Here is my own story :-

I find it very difficult to say not only why, but how, when and where I became a spiritualist ; the becoming was so gradual. My first introduction to our subject, twenty years

ago, came from Mr. and Mrs. Hewat McKenzie. The privilege of close daily contact, nourished an ever-increasing admiration and respect for both, and later led to exceptional opportunities for experiences and impersonal investigation in varied forms of psychic phenomena during the early years of the College history. So when the first personal blow of loss through death hit me, I found I had become a spiritualist. Since then the knowledge of unbroken contact and enduring love between those who have gone on ahead and us who remain awhile has been a lasting comfort and strength, shaken at times, perhaps, by the vagaries of mediumship, but never broken.

MURIEL HANKEY.

[Lt.-Colonel E. F. Gordon Tucker's contribution will appear in next issue.—EDITOR.]



PERSONAL EVIDENCE AT A COLLEGE GROUP-SITTING

The following account was sent to me by a clergyman, of my acquaintance, who is an experienced sitter, and who attended a sitting in mufti. I can give his name to any interested inquirer. As this was given by one of the mediums on the College Staff, it may interest readers.

BARBARA MCKENZIE.

"On April 27th I was one of a group of seven sitters at the College with Rohamah Rhamah as medium. I was a stranger to all present and to the medium, but within a few minutes everyone seemed to feel at home. The medium remarked that no one had come that day without feeling an urge to do so. I certainly had—at noon and later in the afternoon, and I was not disappointed that I had followed this. On coming to me the medium said without hesitation, 'H— T— is here, he wants to help you to paint pictures in words.' Now H— T— is the correct and rather unusual name of a man I knew. He was related to an old friend of mine, and I saw him once or twice a year for a period, and visited him three months before he died as a young man, fifteen or twenty years ago. He was a fine pianist, singer, and draughtsman, and a painter in water colours. He was also a poet and a man of high ideals; and I had a warm affection for him.

"An uncle of mine was next very clearly described, with a brown horse belonging to him, the names of his wife, and her brother and sister, all good friends whom I should expect to be together, were correctly given. I was asked if I remembered a ducking in the pond when a child in connection with this group; I do.

"The medium next seemed to be interested in a green book I possessed, but it was only when I got home that I found I had been carrying a book with a green cover in my pocket all day.

"Then followed a book-test. I was told of a room in my house, instructed to turn left inside the door, and to look on the third shelf down in a bookcase and examine the ninth book,

The medium added, ' You should know more about what it contains to help you in your work ; it seems to be about *law* and yet it is not law.' The message at the time meant nothing to me, but following instructions I found the book as indicated, a book which had been given me two years ago, but which I had not read and whose title I had forgotten. I now found it was ' The Eternal Saviour *Judge*,' by Dr. J. L. Clarke, D.D. On the title page is a quotation from Isaiah, ' *Judging* he shall save.' I read the preface immediately and found that it contained merciful and enlightened views likely to be of use to me in my work.

" Other matters of a private nature, definitely evidential in character, were then referred to.

" I regard this as a valuable experience, and judging from the responses from my fellow sitters they too received similar excellent evidence. The happy conditions created by harmony amongst the sitters I am sure assisted the Rohamah in giving such excellent results, and I have pleasure in testifying to these."



TO DIE IS TO LIVE

BY MRS. M. L. SHEPHERD, WITH MRS. MASON.

I lost my husband six weeks ago—he passed away in his sleep quite suddenly—I was not at home at the time.

I felt a great longing to know what he was doing and decided to have a sitting with Mrs. Mason, who is, I understand, controlled by a little girl called Maisie. Not being a Spiritualist, I had never sat with anyone in a trance before.

I made up my mind to see if she could tell me the name of the person speaking and the name Ralph was spelt out. I then asked what my own name was, and Iris was spelt out ; both quite correct.

My husband said he felt drowsy and went to sleep and on waking up was surprised to find his brother with him. It gave him a dreadful shock, because he knew he must be dead, but did not feel dead (the brother had died years before). I asked the name of his brother and he said Fred, which also was correct.

He said he was most unhappy at first, because he wanted me, and was so upset that his mother and Fred had to fetch me in my sleep for many nights until he was somewhat comforted by my presence—that he was resting in a house until his strength came back and when not resting went to the halls of beautiful music.

As soon as he was strong enough was going to work in the depths to help the souls there.

Told me he had a garden and was going to grow irises in it until I joined him.

Said he was happier now as he was getting more used to things.

That I was never alone and they were helping me.

I certainly believe that the so-called dead never die.

10, Queen's Gate Place, S.W.

M. L. SHEPHERD.



NOTES BY THE WAY

MISS LIND-AF-HAGEBY, responding to the unanimous invitation of the Council, has accepted the Presidency of the London Spiritualist Alliance.

Miss Lind-af-Hageby's association with Spiritualism extends over some thirty years. Impelled by personal experience which came early in life and which has influenced her many-sided humanitarian activities, she became a keen student of the intellectual and spiritual aspects of psychic science. She is widely known as an exponent of the philosophy and science of Spiritualism, and her many lectures in London and the provinces, have covered a wide range of thought. She has maintained close contact with the London Spiritualist Alliance, has been for some years an Honorary Vice-President of the Marylebone Spiritualist Association, and is an Hon. Member of the British College of Psychic Science. She was a member of the Committee of the International Club for Psychic Research.

She is the author of *August Strindberg: the Spirit of Revolt*, and *Mountain Meditations*, and numerous publications on humanitarian subjects, and is a member of the P.E.N. Club. She has undertaken four lecture tours in the U.S.A., and has lectured in France, Germany, Switzerland, Italy, Austria, and the Scandinavian countries. In the course of lecture tours in recent years with the Duchess of Hamilton, she has been received by Mussolini, President Coolidge, Herr Miklas (President of Austria), the King of Norway, etc.

Of Swedish birth, a member of a noble family, Miss Lind-af-Hageby became a naturalized British subject in 1912. She was educated at Stockholm and at Cheltenham College.

In her inaugural address she opened by saying :

First, Spiritualism, in the sense of the recognition of the spiritual, the unseen, the intangible, the divine, has existed from the dawn of human thought. To-day it contains the mass feeling, the mass thought reflected in all religion, literature and art, that transcends materialism.

Secondly, Spiritualism in its knowledge of human survival and its personal avowal of the reality of spirit-communication, is no modern event. It is manifest in the utterances and writings of thinkers of all ages and of very many races.

Thirdly, the organized, circumscribed movement known as Modern Spiritualism—which to-day in English-speaking countries is the most vital and rapidly-spreading movement of thought—has always been and is a challenge to mental sloth, to formalism and orthodoxy both in Science and in Religion.

Fourthly, the challenge of Spiritualism has resulted in victory, partial as yet, but nevertheless victory, for the basic principles of

Spiritualism, the victory taking the form not only of a measurable growth of adherents, but of a penetrative influence, an infiltration into practically all departments of human thought.

* * * *

Winifred Graham, the gifted novelist (Mrs. Theodore Cory), in the *Daily Mirror* (January 29th), says her most vivid memory was an experience in table-lifting. She writes :

"There was no professional Medium present and we had made the experiment, not very seriously, with a very heavy oaken coffee stool, making a circle round it to see if we could get any raps. It was broad daylight.

"To our astonishment, the stool rose about two feet in the air, remained for several seconds, and then floated down as lightly as a feather. Before we had time to say a word it repeated the performance. It was an amazing experience and one I shall never forget."

The story is worth particular notice, as table levitations in broad daylight are extremely rare. There is, of course, one classical instance. Before the eyes of Professor Richet, at his Chateau de Carqueiranne, Eusapia Paladino made a table rise in the air in the full blaze of sunshine. Another remarkable instance was recorded by Dr. Ochorowitz with Mlle. Tomczik (now Mrs. Everard Fielding). He saw a garden chair rising in the air in full light. Winifred Graham's experience, therefore, is by no means unique, and suggests that one of those present was an exceptionally powerful Medium.

* * * *

A HOME CIRCLE PROBLEM

Dr. Lloyd H. Werden, of St. Catharines, Canada, sends us details of a series of messages received by his home circle which present an unusual problem.

One of the circle, a clairvoyant, saw the Guide ("Blue Mountain") carry in a woman who appeared to be in terror and intense suffering.

On being questioned, subsequently "Blue Mountain" said the woman was in a terrible state, "thinking that death was yet to come." She had been executed, he said, for a crime committed two or three years before. Ultimately, the woman's name was given as Mrs. Winifred Ruth Judd.

On inquiry being made, it was ascertained that Mrs. Winnie Ruth Judd had been sentenced to be hanged for the murder of a Mrs. Leroy on October 16th, 1931, but that she had been allowed a new trial, and the last record stated that she was insane and that possibly she was in a hospital for the insane.

On being further questioned, "Blue Mountain" said "that there is such a person or fraction of a personality over here there

is not the slightest doubt," but he added that he did not understand the problem associated with human personality much better than the members of the circle themselves.

Dr. Werden says "these communications suggest several problems upon which our circle would welcome any light."

Light, February 7th, 1935.

* * *

JUDGE DAHL'S DEATH PREDICTED.

M. C. De Vesme, in the December *Psychica* (Paris), draws attention to a two-fold prediction made concerning the recent death of Judge Dahl (author of *We Are Here*).

On December 3rd of last year, during a séance at which the Judge, his wife and various others were present, his entranced daughter, Ingeborg, through the planchette, asked that all the sitters except the Judge's secretary, Mr. Apens, should leave the room. Alone with the sleeping Medium, Mr. Apens was told by the spirit of Ragnar, the Judge's deceased son, that his father, the Judge, would pass over as the result of an accident within the following twelve months; but that this was to be revealed to no one. Judge Dahl, his son declared, would rejoice, for he had always said: "We should go out whilst the game is still in our favour, whilst we are still at the prime of our existence."

Mr. Apens was much concerned, but spoke to no one of what he had been told; merely drawing up a dated and detailed written statement of the prediction.

Five months later, the Secretary, again alone with the Medium, was told that, for purposes of verification, the same prediction had been made in code to a certain Mme. Stolt Nielson, through her own deceased daughter. He made enquiries and found that a code message had indeed been received by this lady, but had, according to directions, been placed, undecoded, in a sealed envelope and handed over to Judge Dahl to keep.

As is now known, the Judge was accidentally drowned on August 8th, 1934. After his death, the sealed envelope was opened, and the decoded message was found to run: "In the month of August, 1934, Judge Dahl will pass over in consequence of an accident."

Commenting on the question as to whether Mr. Apens, the Secretary, ought or ought not to have passed on the warning, M. De Vesme points out that trust in the reliability of the message received probably carried with it complete trust in the wisdom of the injunctions as to secrecy that accompanied it. Also, he considers that careful study of similar cases goes to show that the steps taken in the desire to avoid some disaster, foretold frequently, prove to have merely assisted in bringing it about.

* * *

CRIME DETECTION.

The idea of resorting to psychic means for the detection of crime is evidently spreading among the Greeks ; and Dr. A. Tanagras, of the S.P.R. in Athens, ensures that a careful record is kept of all such cases. He quotes several of them in their monthly *Revue* for January.

A certain Mme. Bossli was robbed of an extremely valuable ring whilst staying at the Tourist Hotel in Athens. The police were completely baffled, whereupon she applied to the S.P.R. Under hypnosis, their Medium, E. Kassandre, minutely described how the theft had been executed by means of a passe-partout key by one of the hotel chambermaids, who had hidden it in a flower-pot in the corridor of the hotel. The account was so circumstantial that the police were induced to interview the woman. Not the ring itself was discovered in the flower-pot indicated, but the key of the chambermaid's rooms, in which she had concealed a large number of articles stolen from various guests. The valuable ring was also recovered.

In another case, M. Venetis, an artist, had several articles of clothing stolen from his trunk on board ship. After waiting in vain for the police to trace the thief, he too appealed to the S.P.R., with the result that the Medium, Hélène Zakynthinou, under hypnosis, accurately described the two guilty men, and the house to which they had taken the clothing. Dr. Tanagras accounts for both these cases as "long-distance telepathy between Medium and thieves."

* * * *

THE SUBCONSCIOUS.

A bank director in Athens was frequently helped, so Dr. Tanagras explains, by "the work of his subconsciousness." A mathematical problem baffled him ; he obtained the solution in a dream. He misplaced certain papers, and was shown during sleep where he had put them. A friend wrote to him in considerable distress, saying that he had lost certain legal documents confided to him by the bank manager ; the following day the latter was able to inform his friend that he would find the papers in a certain chest, where they had been shown to him during sleep, and where they were actually discovered.

Light, February, 14th.

* * * *

Speaking of "Mediumship" at the Edinburgh Psychic College last Friday night (February 8th), Mrs. Hewat McKenzie referred to the remarkable growth in the psychic faculty which resulted when care and attention were bestowed upon it. The tapping of levels of consciousness, varying from those exercised by the sensitive

when only slightly abstracted, to those attained under semi or deep trance conditions, yielded supernormal information of a surprising kind. She instanced development of the faculty at a bound, but well-discerned successive stages.

After dealing at length with the literary work of Miss Geraldine Cummins and of Mrs. Curran, of St. Louis, U.S.A., Mrs. McKenzie said these instances raised the question of whether real inspiration has ceased, or whether there are treasures of the past locked in the ether, for which we have found no key; or alternatively, whether those who transmit these teachings through a suitable and prepared sensitive are surviving personalities eager to revive ancient knowledge for the comfort and encouragement of a modern world which has lost faith in the soul.

Scotsman, February 9th.

* * * *

Readers of *Psychic Science* will sympathize with the Editor in the loss of his daughter, Mrs. McSwiney, who passed to the Higher Life on February 8th.

* * *

The Members of the College will be happy to know that Mrs. de Crespigny's family has presented to us as an unrestricted gift, the large portrait of Mrs. de Crespigny painted by Dr. Brull, which hangs in the lecture hall at the College. We take this opportunity of extending our grateful thanks to the donors.

* * *

The thanks of the College are extended to Miss Joseph, Miss Benn, Miss Hawks, Mrs. Mather, and other friends for their kind gifts of flowers.

* * *

We are indebted to Members of the College who from time to time lend their helping hand in the work, either by taking the chair at meetings or assisting in the general routine. Mrs. Holt, who is acting as Honorary Librarian, is always ready to meet Members, and advise them on literature of the subject.

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CORRESPONDENCE

To the EDITOR of *Psychic Science*, re PROFESSOR MACBRIDE'S Lecture.

I confess this lecture disappointed me greatly. It was but a feeble defence of his position and gave me the impression that the lecturer is but very imperfectly acquainted with his subject.

What do we find? A little about hauntings, a little about mediums, and a good deal about certain physical phenomena. He had much to say about the imperfect way in which séances are conducted, but not a word about the rigidly scientific experiments made day by day for years by the late Dr. Geley, or by Dr. Osty, nor does he mention the results of Professor Richet's thirty years' work.

Nor is there any mention of the extremely careful experimental work done by Sir William Crookes, O.M., F.R.S., nor of the accurate and carefully conducted experiments made by the Crandon and Hamilton groups. He does not refer to the thumb-prints of "Walter" which in view of the controversy about them, may perhaps be excused, but the prints of Judge Hill's thumbs are to my mind one of the most conclusive tests of personal survival.

Nor does Professor MacBride mention the 5,000 and odd letters published by Flammarion. Some of those letters—none of which were written by mediums, or at any rate by professional mediums—are far more conclusive than any séance experiments. He never mentioned the remarkable facts recorded in his book *La Mort et son Mystère* (three volumes) concerning Dr. Sirchia and Dr. Caltagirone of Palermo, where the porcelain reflector fell down with a crash to remind Caltagirone of his friend's promise made before death.

Nor does he mention the psychographs and the pictures of deceased relatives and friends of those who went to the Hope Circle. Some of these are very remarkable, such as the photograph of one visitor's mother with her double thumb which appeared on the negative that the professional photographer wanted to destroy. (See my account in the first edition of *The Great Problem*, p. 138.) Allusion might have been made to the numerous photographs taken by my late Professor of Botany at Cambridge University (Professor Henslow), some of them taken by his own hand. Professor Henslow was a medium himself and a man of the strictest integrity. No mention is made of the evidential phenomena recorded by Henslow's great friend Archdeacon Colley and the later ones by Colley's son Major Colley.

The Professor is singularly silent about the Chinese scripts written by the hand of Margery, who did not know a word of that language, nor did any one present at the séance. I noticed that Professor MacBride referred to Sir William Crookes, speaking about "bodies floating out of windows" which shows very slight acquaintance with Crookes's researches "into the phenomena called spiritualist," as he called them, for had he done so he could not have made the obvious mistake of confounding the testimony of the Earl of Crawford with that of the illustrious chemist.

I am not surprised to learn that Professor MacBride is only half-convinced of survival after death and communication with those who have left our earth, if his evidence is confined to the meagre and inconclusive facts related in his lecture, when with greater knowledge he might have advanced a hundred others which would have convinced him or any unprejudiced person. Nevertheless we can all be grateful to Professor MacBride for his courage in approaching the subject half-way, and assure him that if he will take the trouble to examine the facts above stated, he will no doubt be wholly convinced.

Yours, etc.,

GEO. LINDSAY JOHNSON, M.D., F.R.C.S.

[The letter above is but one of others to the same effect that have been sent to me.—EDITOR, *Psychic Science*.]

FAKE PHOTOGRAPHY

My appeals to Mr. MacCarthy have borne no fruit, I am sorry to say. To the sub-joined letter he returned an "unofficial note" which he asks me not to publish, but it contains no information whatsoever.

Kew.

January 19th, 1935.

DEAR MR. MACCARTHY,

As Secretary to the Sheffield S.P.R. to which office I understand you have been elected, I would remind you of my letter to Mr. Wendlandt of Nov. 26th, 1934, regarding your claim to have produced alleged psychic photographs without touching the plates. May I point out that any claim to scientific standing in any professional body, depends on total absence of reserve with regard to all experiments carried out.

The question raised is vital to belief in any so-called psychic photographs. I have been referred to by more than one editor and experimenter on this matter, for your answer to my letter to Mr. Wendlandt above mentioned, and have been asked for full details of your experiment, which Mr. Wendlandt speaks of as having been entirely successful.

You will, I hope, realise that I am asking no favour, but only for information that no man of science would withhold.

Yours faithfully,

STANLEY DE BRATH.

To this letter the evasive unofficial note was sent me on Feb. 4th. I wrote once more pointing out that it would be quite easy to settle the matter by correspondence, but have received no reply. As Sir Oliver Lodge has said, "Fraudulent phenomena are the devil," and whether these are done by fraudulent mediums or in the sheer spirit of mischief, makes no difference from the scientific point of view. It is imperative that every possibility should be known to experimenters. To decline to furnish data is to remove an experiment from the categories of science altogether.

EDITOR.

BOOK REVIEWS

'THE GREAT PROBLEM.

By G. Lindsay Johnson, M.D., F.R.C.S. Rider. 12s. 6d.

The "Problem" is the question of Survival, and the book contains an exhaustive survey of the evidence for it. It is perhaps the most complete answer to the question, If a man die, shall he live again? It may be classified as quite the best book to be placed in the hands of an intelligent enquirer who is new to the subject. It is written by a medical man who has studied the matter from every point of view.

Sir Arthur Conan Doyle has written an Appreciation to the first edition. He says: "A glance at the letters behind Dr. Johnson's name will give some idea of his academic distinctions, but rare as such credentials may be, it is far rarer to find a man who can handle his learning so usefully and so gracefully, making each subject illustrate the other, and weaving all into one harmonious pattern."

This encomium, would certainly have been repeated for this edition, which contains five new chapters. It keeps close to the main question all through, each chapter being headed by a specific reference to the evidence being on Survival. I think very highly of the book which is exact without being heavy. Dr. Johnson gives references in footnotes to the provenance of the instances given in the text, which many writers omit. He is an advocate of Re-incarnation and supports his position with good evidence, though on this point I cannot entirely agree with him, partly no doubt because I am personally extremely averse to such a return. But personal preferences are no argument, and there are some cases in which that return seems indisputable, Nona's for instance.

There are one or two misprints, "Mr." for "Miss" Dallas, for instance, p. 291. S. De B.

POST-MORTEM TALKS WITH PUBLIC MEN

By A Barrister-at-Law. Two Worlds Pub. Co. 3s. 6d.

This book records the results obtained at a series of séances with various mediums. There is a note to the effect that the recorder surrenders all and every benefit from the publication.

Besides some very interesting and evidential communications there are a few less valuable; but, perhaps rightly, the compiler has included everything and not merely the gems.

Some of the descriptions of the world in which the communicators sojourn are very natural and beautiful. There are several flashes of humour in the records, many philosophical talks and a very interesting case of one still in the flesh manifesting at a séance during the sleep state.

The following remark by Sir Frank Lockwood is worthy of note: "All that I aspired to and struggled for seems as dust and ashes to me now"; and Lord Brampton speaking of the Religious dissensions

on earth deprecates "the dignitaries of the Church warring over conflicting opinions and having jarring discussions regarding non-essentials while the people are being spiritually starved." These and other remarks by the same communicator should be read by all Church dignitaries, and taken to heart.

S. O. C.

PRACTICAL ASTRAL PROJECTION

Translated from the French of Yram. Rider & Co. 7s. 6d. net.

This book reminds me of *The Projection of the Astral Body*, by Carrington and Muldoon, in its detailed experiences as to the power of the author to leave the physical body and function in his etheric or double, at will. It differs in that it makes no mention of the mass of psychic facts which so well attest the fact of the etheric body, if we exclude a reference to charlatans who seek to prove survival by dubious means. And yet this is a powerful plea for the survival of the soul, and is written in a serious vein, urging on the would-be practiser of such methods of projection the necessity for careful physical, mental and even spiritual preparation of himself, if such exercises are to be undertaken with safety to health of body and mind. The experience has given him peace and happiness in the assurance that if the five-sense body can be slipped off so definitely while alive, all doubt is removed as to what happens after death.

"As soon as we slip out of the physical wrapper," says Yram "we see the familiar furniture of our room just as before. Our physical body rests inert like a corpse on the couch. The double is so sensitive that an exaggerated fear would draw it back into its envelope with brutal suddenness, and we might find difficulty in trying the experiment again." But by taking time and thought and making tentative efforts, familiarity is gained and then comes a feeling of exhilaration and freedom, and contacts at a distance on the earth or in other dimensions, and with people out of the body, are made at will. If all goes well, and there is no disturbance of the physical body during the experiment, he returns to it with a feeling of renewed energy which may last for hours.

The author tells us he has taken twelve years to learn the accomplished handling of his double, and if his wise words and advice as to the purity of mind and ethical behaviour of those who would attempt such flights, be attended to, all may be well. But we would certainly counsel caution to the inexperienced who may not comprehend that thoughts, good and bad, become concrete with incredible rapidity in this realm of subtle forces and can react with destructive power on the thinker.

THE MYSTERIOUS COBBLER.

3s. 6d.

'Tis said that "truth is stranger than fiction," and though the accounts given in this little book are more than strange, they are

vouched for by the publisher (The Francis Mott Co.) in the preface. The author (Mr. Arthur Spray of Bexhill) relates his personal experiences and says he is a shoemaker, not a Spiritualist, nor a yogi ; be that as it may, some of the instances he gives are decidedly " Psychic." He is an English working-man, who started work at the age of seven and consequently had little time for schooling (in spite of which he tells his story very explicitly) and as he says, little time for any thoughts beyond everyday needs and desires. He does not tell us at what age he discovered (accidentally) that he possessed these wonderful powers of mind and healing, but apparently he was round about thirty. In addition to his gift of healing he appears to be a marvellous hypnotist, he attributes this to his power of centration. The book will be found intensely interesting, and at the end are numerous letters (with names and addresses of the writers) bearing testimony to Mr. Spray's wonderful " cures."

P. H.

TOWARDS CHEERFULNESS.

By J. Arthur Hill. Rider & Co. 5s.

A book by Mr. Hill is always welcome, and this little volume will please a wide circle of readers. One is struck by the author's great tolerance and cheerful outlook on life which is the more remarkable when it is realized that he has been an invalid for many years and is now almost blind. While the thinker is apparent in all he has to say there is also many a humorous anecdote.

Mr. Hill considers that the materialism of the age is due to the fact that the Churches are not moving with the times and have nothing new to say. Few will disagree with this. In the chapter " Honesty in the Pulpit " there is much that the clergy should ponder and the author does not hesitate to say that " mental reservations " on the part of the priest are dishonest.

Although the chapters devoted to Human Survival will be of special interest to students of psychic science, yet every one of the twenty-seven chapters will be read with pleasure and profit.

S. O. C.



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